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CATHOLIC MISSIONS IN ASIA

LITURGICAL RENEWAL FOR CHINA

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CONTENTS

	Page
EDITORIAL	
Religious Persecution in China	871
FEATURES	
Catholic Missions in Asia ... *By Rev. John Correia-Afonso*	874
Lay Apostolate In Asia (Part II) ... *By Most Rev. Juan C. Sison*	884
MISSION CATECHETICS AND LITURGY	
Catechesis as a Work of the Church ... *By Rev. Vitus Archambeaud*	894
Liturgical Renewal for China ... *By Most Rev. Carlo Van Melckebeke*	899
Community Mass In The Mission World .... *By Most Rev. Angelo Fernandes*	907
Reports and Comments	918
COMMUNIST POLICY	924
PRESS REVIEW	933
NOTES AND INFORMATION	943
BOOK REVIEWS	953
MISSION CHRONICLE	
Burma	955
Ceylon	956
China	958
India	959
Indonesia	965
Japan	966
Korea	970
Malaya	972
New Guinea	973
Pakistan	976
Philippines	976
Taiwan	984

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Editorial

RELIGIOUS PERSECUTION IN CHINA

IN China, the sensational news of the past year was the creation of the People's Communes that are supposed to lead to "integral communism." Founded for the purpose of increasing production these communes make it possible to control the rural population more rigidly. Food, clothing and lodging are provided by the Party. There are common kitchens and dining rooms. The dormitories for men and women belong to the commune. Women, now freed from the confinement of housework, are the equal of men in the fields, in shops and foundries. Children, who, now, no longer belong to the family as they did under the slavery of capitalism, are grouped together in asylums of the commune. In reality, the family is destroyed and the peasant who is enrolled in a commune loses everything that he had!

According to Communist sources 99 per cent of the peasant population is organized into communes: 36,000,000 young men are engaged in the battle for steel and 24,000,000 children are in asylums run by the State.

It is in this new social setting that we must see the life of Chinese Catholics, priests and laymen, because those who refuse to apostatize are condemned to *re-education* by forced labor in the communes.

It is difficult to obtain precise information on the persecution: Communists do not speak of it and it is truly dangerous for a Catholic to carry on correspondence with a stranger on the subject. Nevertheless, information that has filtered through the bamboo curtain will give us some idea of what Catholics must endure. We must limit ourselves to a few examples.

The Bishop of Shanghai, the Most Rev. Ignatius Kung Pin-mei, and the Administrator of the Diocese of Canton, the Most Rev. Tang, S.J., are still in prison expiating for the crime of faithfulness to Rome.

In September, it was learned that the Bishop of Suanhwa, the Most Rev. Peter Wang Muto, who disappeared without trace some time ago, has died in prison. On the other hand, nothing is known of the fate of the Most Rev. Chow Chi-shih, C.M., Archbishop of Nanchang. When the Communists suggested that he become Pope of China he neatly replied that he could, by remaining faithful to the Church, hope to become Pope of the whole world. Freed from prison after five years he was as resolute as before. Recently the "Patriotic Association" removed him as an unworthy bishop and replaced him by a person "elected" by the Communists. It seems that Archbishop Chow has been held in confinement since that time. It is impossible to say how many legitimate bishops have been deprived of liberty, while it is known that twenty-six bishops

have been consecrated illegitimately by Communists who are working without letup in their effort to separate China from the unity of the Church.

The Encyclical *"Ad Apostolorum Principis"* of June 29, 1958, in which His Holiness Pope Pius XII spoke about the excommunication that is connected with an illegitimate episcopal consecration, is condemned in China as an imperialist and reactionary document. At first it was regarded as an act of treason to possess a copy of the encyclical. Of late the text has been posted on the walls of indoctrination centers for study and criticism. In Shanghai, last year, 80 priests, 30 Sisters and 4,000 laymen, including a thousand students, had to spend months under the pressure of an indoctrination course. Those that did not yield were condemned to prison, to re-education by labor in a commune or to banishment to the frontier. In Shanghai, there is perhaps not a single Catholic family that does not have one of its members a deportee to the north. Of Shanghai's priests some 60 are in prison or deported; 41 of 92 Jesuits in China are in prison and it may be that other religious communities can report even more impressive figures.

Indoctrination is torture. We can take the example of a young Catholic student who is summoned to the major seminary of Zi Ka Wei which the Communists have changed into a school for apostasy. He enters with many companions, most of whom are unknown to him, for an indoctrination course. They are divided into groups of 20 or 30 and placed under the direction of members of a committee of studies all of whom are named by the Communist Bureau for Religious Affairs. The young man has to listen to lectures for ten hours daily; he has to discuss them with other members of his group and he has to deepen his knowledge of propaganda issued for private study.

The sessions begin in the atmosphere of a spiritual retreat. The course is given in the chapel of the seminary where the altar and crucifix are concealed by a curtain on which hangs a portrait of Mao. The walls of the chapel are covered with Communist slogans but the Stations of the Cross and the pulpit are left in place. There are cinema projections, sacrilegious plays and also a four-hour guided tour of an anti-religious exposition to complete the course. While the participants are practically interned they are not under a prison regime. The surroundings are even pleasant. Under these circumstances and with all kinds of attention paid to him in the early weeks our young Catholic is told to say in all frankness what he has against the regime or against communism. Such criticisms whether public or private, are secretly recorded by a Communist spy who is planted among the group.

The climax is reached in the phase of socialist education. At this time the great accomplishments of the regime are impressed upon the student and then the crucial stage begins. Some burning questions are asked: Can a Catholic support communism? What is to be thought of the social doctrine of the Popes? To prove that apostolic succession has been broken and that the Popes have no authority, a caricature of a popess is set up in the museum. Excommunications of the Popes are thus without value and the consecration of Chinese bishops without the Holy

Father's authority is perfectly legitimate!

After a few weeks of brainwashing of this kind the young man must declare himself. If he refuses he becomes a public enemy. His record is placed on the table. He must acknowledge his errors. If he does not do so the tragic play continues with scenes in which he is accused, beaten and spat upon. The last act is a demand for a public confession and a conversion to communism!

After several months the indoctrination session comes to an end in a holiday atmosphere. Relatives are invited, photographs are taken and speeches are delivered and all return to their homes. It will not be long, however, before impenitent recalcitrants are arrested and those who believed that they may have escaped by some kind of compromise are deported to work "enthusiastically" in icy waters on some canal or dam. Those that are "converted" cease to be Catholics.

Communists are not satisfied to indoctrinate individual Catholics. They have taken it upon themselves to "purify" the Church by abolishing such *out-of-date practices* as attendance at daily Mass, fast and abstinence, and Sunday repose, this last being a "scandal" in a country like China where 600 million people work on Sundays as well as on other days.

Foreign visitors to China report that Communists no longer try to make a show of religious freedom in the country. Tourists are no longer invited to visit churches. In Canton, a visitor could not find a single church that was open and there seemed to be no Catholic life there at all. The Cathedral of Peking has been put to profane usage. A visitor in that city was told that he could go to Mass before 4 a.m. or after 10 p.m. "because priests are working just like everyone else." Another who asked about the time of Mass was told: "There is no more religion in China." The press is silent about the Catholic Church in order to give the impression that Catholicism has been liquidated and that it no longer poses a problem.

This sad situation in which the Catholics of China find themselves is one of the greatest preoccupations of the Holy Father. On October 29th, the day after His election, in His first radio message to the world He spoke of persecutions and missioners. In the Consistory of December 15th, while speaking of illegitimate consecrations of bishops in China, he used the word *schism:* "It is with burning lips and anxious heart that we are forced to use that word." On January 25th, in the Basilica of St. Paul, His Holiness prayed that God would avert the disaster of a schism in China. On May 17th, Pentecost Sunday, His Holiness spoke in St. Peter's on the situation that had grown worse in China, where efforts were being made to oblige His children to obey false pastors, where pressure was being applied to separate the faithful from the Vicar of Christ and where churches were quite frequently being transformed into veritable traps. In His first Encyclical *"Ad Petri Cathedram"* on truth, unity and peace, His Holiness protested the arrest of priests and defended the right of religious liberty.

The situation of Catholics in China is now worse than ever. In a letter from Shanghai a Catholic described the situation with the words: "Satan commands here."

A well known speaker presents in article form a lecture concerning the influence of the Church on Asian culture and society —

CATHOLIC MISSIONS IN ASIA

— By Rev. John Correia-Afonso —

A wider topic than "Catholic Missions in Asia" could scarcely have been chosen for this article, unless it were just "Catholic Missions." The size and diversity of the Asian continent make it an inexhaustible theme, and we must make clear at the outset the obvious limitations of our treatment. Limitations arising from the general nature of this article which treats of culture and society in Asia, limitations of an even more obvious nature deriving from the knowledge of the writer who claims no special competence in the field of non-Indian Asia, limitations too imposed by the time at our disposal.

We could well begin by noting the danger of placing all the Asian nations in a single cultural group. When we speak of the East we are speaking not merely of a number of different nationalities, but of a number of different worlds of people, at times with widely divergent religious beliefs and ways of life that have evolved in the course of centuries.

Yet on the other hand there is a certain unity in Asia which the student of culture and society discovers. There are peculiar attitudes to life and a number of social characteristics, such as the power of the family and the strength of family ties, that seem to be prevalent in almost all Asian societies.

It is this unity, in part, which warrants a general treatment of the Catholic missions in Asia, though our particular references will be almost totally confined to India. The missions of which we shall speak are those of the 16th and subsequent centuries. In dealing with the Catholic impact on Asian culture and society we do not wish to minimize the valuable contribution to Asian welfare and progress made by devoted Protestant missionaries of various denominations, especially in the last 150 years.

The influence of the missions on Asia must be considered in the large context of the impact of the West on oriental cultures, since historically the two were closely allied. The contact between East and West dates from the 2nd millenium before Christ, but in the words of Barbara Ward, "In the first phase of the contact one can risk the generalization that like was coming into touch with like. After the fifteenth century, this was no longer true. Asia might not have changed. But Europe was attempting to make all things new." (*The Interplay of East and West*, p. 17).

Meeting of East and West

The meeting of East and West in this second stage was no longer a gentle one of like and like. It was

rough, violent and disruptive. Led by imperial and colonial aims, the great powers of the West gradually occupied vast areas of the East, whose economic systems were often also thrown out of gear. The reactions of the Asian nations to this European advance varied from an isolationism that refused to have anything to do with the West to a resolute effort at modernization. In India the impress of the West was particularly deep. Humanistic ideals, Christian values, democratic ideas, administrative techniques—these were some of the forces that came into play with the rise of European power.

In *The Revolt of Asia,* Christopher Dawson has discussed the ascent of Western culture to a position of world hegemony, and the revolutionary process of change in Asia which has destroyed the old oriental empires and changed the character of oriental cultures. The process of world revolution—for it is nothing less, he says — has passed through three successive stages. First of all there was the age of European discovery and colonization which gradually destroyed the separate worlds of old cultures and created a global system of communication and trade under European control. Secondly, there was the breakdown of the old Asiatic empires owing to their inability to withstand the economic pressure of Western trade, the efficiency of Western technology and the influence of Western ideas. Finally, the third phase saw the internal transformation of oriental society by the spread of Western education and the rise of nationalistic movements, which represented at the same time a revolt against the West and the acceptance by the East of Western culture and political ideology.

Dr. S. Radhakrishnan seems to hold similar views when he declares: "The impact of Western powers on older culture, though subjecting them to political and economic domination, evoked their long dormant vital forces and implanted in them ideas of nationalism. It is the West that called forth the forces of resistance to its domination and endowed the subject peoples with skills and institutions which could be most effectively used against herself. The impact of Western culture on Asian society is the basis of Asian nationalism as well as of Asian solidarity. The Hindu religious revival is partly the result of Western research, partly reaction against Christian missionary propaganda." (*East and West,* p. 108).

Work of the New Educated Classes

Christian influences played also a more direct part in the rise and development of national movements. These were the work of the new educated classes, trained to a large extent in Christian institutions, which thus had an important effect on national life and culture in Asia. The missions had indeed a far-reaching influence and engendered a veritable social revolution, in establishing the legal system in which every citizen is equal before the law, in promoting measures of public health and welfare, in fostering the renovation of literature and the development of new literary forms.

In country after country and among people after people, missionaries were pioneers in introducing aspects of Western civilization which they

believed would be of use to non-Europeans. "They reduced scores of languages to writing. They initiated schools of Western types to give the kind of education which they foresaw would be needed in the world into which the people whom they served were being hurried. They made these schools available for girls as well as boys. They laid the foundation for medical and nursing professions utilizing skills developed in the Occident. They showed how public health could be promoted. They gave demonstrations, often the first, of what could be achieved in augmenting food supply by techniques, food plants, and methods of animal husbandry which had proved valuable in the West."

We shall refer shortly to the charge of imperialistic motives imputed to the missionaries. Here we merely state our conviction that by and large their work was done in a Christian spirit of unselfish service, and was the overflow of their love for their Master.

The evidence of the influence of the missions is to be seen all over Asia even today, in a new idealism and humanitarianism, in concepts of human rights embodied in newly adopted constitutions, in the national prominence of leaders who have been trained in Christian schools. For obvious reasons this influence is often not openly acknowledged, but it is powerfully there.

Western Effort to Dominate Asia

More than one attack has been made in the past against the Christian missions. The basic accusation in our own day seems to be that they were and are hardly a spiritual enterprise, but are part of the Western effort to dominate Asia, and therefore subservient to the political and economic aims of imperialist powers. In a well-known book, *Asia and Western Dominance,* Sardar Panikkar declares, "It may indeed be said that the most serious, persistent and planned effort to dominate Asia of European nations in the nineteenth century was their missionary activity in India and China where a large scale attempt was made to effect a mental and spiritual conquest as supplementing the political authority already enjoyed by Europe." (p.481). And he adds, "Indeed it might be appropriately said that while political aggrandizement was the work of Governments, and commerce the interest of organized capital, mission work was the effort of the people of the West to bring home to the masses of Asia their view of the values of life." (p.482). The undoubted truth in this last observation, it has been pointed out, loses its true significance by the implication that all this was coordinated with, and supplementary to, the political and economic effort.

In *The Christian World Mission in Our Day,* Kenneth Scott Latourette notes how the actual connection between the expansion of the Gospel and the expansion of European domination leads many to regard the former as a phase and a tool of the latter. This is to over-simplify the picture, though presumably without the European expansion the spread of Christianity would not have been, at least when it actually was. "It is true," says the great Protestant historian, "that in this expansion of the Occident there was much of selfishness, with heartlessness and even

malicious exploitation. But there were many in commercial and government circles who wished the impact and rule of the Occident to benefit the peoples among whom they impinged. Moreover, the missionaries through whom the spread of Christianity was largely accomplished to some degree sought to divorce themselves from the political and economic ambitions of their fellow-countrymen. It is true that most of them were willing to accept and some even sought the protection of their governments. However, missionaries had less support from governments than in any age since, early in the fourth century, Constantine had espoused the Christian cause. Some, for conscience' sake, refused to ask or accept indemnities for property destroyed or lives lost. Many freely criticized acts of exploitation by their governments and by Westerners engaged in industry, mining and commerce. Usually, indeed, coolness and even antagonism existed between missionaries and their non-missionary fellow-countrymen in business and government. Missionaries sought to take advantage of the access to non-Christians obtained through the commerce and empire-building of the Occident, but they strove to make the impact a blessing and not a curse." (pp. 36-38).

Western colonialism and Christian missionary effort are indeed two distinct forces, even though inter-related, and Dawson notes that the former achieved its greatest success only when it disassociated itself from the latter, as the Dutch and English East India companies both did in their palmy days.

Another accusation against the missionary Church in Asia is that she is not only an instrument of imperialism but the bearer of an alien culture. Her educational activity in particular is stigmatized as "cultural aggression" against non-Christian civilizations, an instrument of social disruption by which the ground is prepared or sought to be prepared for a mass conversion.

Essentials of the Christian Message

We must know that the essentials of the Christian message have nothing that implies their identification with any particular culture. St. Paul writes to the Philippians: "Whatsoever things are true, whatsoever honorable, whatsoever just, whatsoever holy, whatsoever beautiful, whatsoever of good fame, if there be any virtue, any praise, think on these things." Father Dandoy, the great indologist, calls this passage the Magna Charta for all non-Christian religions and cultures. Two important points, he tells us, stand out in this charter: the recognition of the theoretical and practical truths that are to be found outside Christianity, and respect for Gentile institutions and social customs, except those clearly contrary to God's will.

It must be admitted that when the Europeans first came to Asia, they tended to forget the distinction between the Church and Western culture. Missionaries at times labored under an ignorance of Asian religions that led to violent and unwarranted denunciations of local practices. There was a tendency to assume that the Europeans occupied a place of privilege, if not of superiority, and that not only the message of

the Gospel, but the practical forms Christianity had taken in the West should be reproduced in the non-Christian world.

But even the early days there was a reaction, and a resolute attempt to separate Catholicism from its accidental Western trappings, and to assimilate the best elements of indigenous cultures. The names of two "Wise Men from the West", Matthew Ricci and Robert de Nobili, are surely not unknown to you. But behind these stood the figure of Alexander Valignano, the greatest organizer of the Jesuit missions in the East. A man of remarkable vision, Valignano saw clearly the folly and injustice of unnecessary interference with the ancient cultures of Asia. He promoted the study of the local language among his missionaries, and the sane adaptation of their ways of life to their new surroundings. Later Westernizing trends could not efface altogether the mark which he left on the Asian missions, and which represented the true Catholic spirit. It was in 1669 that the Holy See sent to the Vicars Apostolic of Asia the following instruction:

"Abstain from every effort and every counsel to your people to make them change their rites, their customs and their manners, unless they are directly opposed to religion and morals. In fact, what could be more absurd than to introduce among the Chinese, France or Spain or Italy or some other part of Europe? It is not that which you should introduce, it is the Faith, which does not push out or injure in any way their liturgies and customs, provided they are not bad, but the Faith which on the contrary requires that they should be protected."

True Spirit and Doctrine of the Church

This instruction is not a measur of expediency elicited by the na tionalistic currents of the 20th century but was given in the middle of th 17th century and represented the tru spirit and doctrine of the Church expressed over and over again b the Popes down to our own days "The Church of Christ," stated Piu XII in *Summi Pontificatus*, "canno and does not think of depreciating o disdaining the particular characteris tics which each people with jealou and intelligible pride cherishes an retains as a precious heritage. He aim is a supernatural union in all embracing love, deeply felt and prac tised, and not uniformity, which i merely external and would cramp th natural tendencies of the nations con cerned."

It must be confessed that the con stant directives of ecclesiastical au thority concerning missionary adapta tion is a basic doctrine closely boun up with the very idea of Catholicism and held as such by the Church. Sh should not be blamed therefore i individual missionaries have ignore it, under the influence of the pre judices of colonial times.

As for Western education, chie instrument of the alleged "cultura aggression", even such a bitter op ponent of the missions as Sarda Panikkar declares that "the deman for Western education had come pr marily from the Indian leaders then selves." (p.330). On the part of th missionaries, it was born of a genuin desire and hope that by means o the instruction given in mission school narrowness and superstition would b

put aside, social reform would be promoted, and the general level of conduct and personal behavior would be raised.

Western education imparted by missionary institutions with the assistance of a large percentage of local non-Christian personnel has been responsible for some of the happiest and most lasting fruits of the contact between East and West. It has led to the political awakening and the social revolutions of Asia, to her growth in stature in the world community, to the rejuvenation of her arts and literature, and the rebirth of her scientific activity. (cf. J. D'Souza, *Sardar Panikkar and Christian Missions,* p.79).

The Impact of Catholic Missions

We may now consider in slightly greater detail the impact of Catholic missions on Indian society and culture.

Harking back to earlier days, special mention must be made of Robert de Nobili, and his equally remarkable fellow-missionaries John de Britto and Constant Beschi. Father de Nobili adopted a method which he hoped would reach the Brahmins and other high castes who were repelled from Christianity by habits and ways of life which had nothing to do with the Faith. He and his disciples tried to show that Christians could follow the life of Indian sanyasis or ascetics and still remain Christians. Father de Nobili cut himself off from the Portuguese, made himself familiar with Sanskrit and Tamil and with the Hindu holy books, put on the yellow robe, gave up the European food and style of living—in short, he became a thoroughly naturalized Indian. The experiment was successful, and though severely criticized by many of de Nobili's colleagues, it was approved by Pope Gregory XV in 1623.

Long after de Nobili's death, the recommendations of Cardinal de Tournon and other factors led to the condemnation of the Malabar Rites, as they were called, few of which were actually practised in the manner in which they were represented to have been in use. The experiment was carried on in a modified form, however, right up to the suppression of Jesus in 1773.

The modern period, after the establishment of British rule in India, saw an extraordinary expansion of the work of Protestant missions, and of social and educational mission activity. Educated Hindus reacted in different ways to the impact of Christianity. One group showed a profound admiration which resulted in conversions to Christianity: to this school belonged men like Kali Charan Banerjee and Upadhyaya Brahmabandhav. Among others the reaction did not take as far as conversion, but it resulted in the reformation of their customs and worship and habits of thought: monism and polytheism lost ground to a more theistic and personalistic trend; individualism, democracy, the scientific approach, the desire for social reform all grew rapidly; leaders of this group were men like Ram Mohan Roy and Debendranath Tagore. There was a third section which, faced with the claims and doctrines of Christianity, sought to penetrate further into the recesses of Hinduism so as to present its philosophy as containing all and more than the Christian faith; important

in this field were Vivekananda and Dayanand Saraswati.

Contribution of Christian Missionaries

The Committee of Enquiry of Christian Missionary Activities in the State of Madhya Pradesh, in its notorious Niyogi Report, which betrays such prejudice against Christianity, manages nevertheless to sum up neatly the achievements, on the social level, of the missions in India:

"The contribution of Christian missionaries to the shaping of Indian life in modern times has indeed, been very impressive. They established schools and colleges, hospitals and dispensaries, orphanages and institutions for the maimed and the handicapped. They elevated the neglected classes to high social positions and made them worthy of filling responsible posts in public services, and in all cases made them conscious of their dignity as men, and inspired them with self-respect. They stimulated many religious and social reforms in the Hindu society and made it self-conscious. They have helped in the elevation of the status of women by giving the lead in female education. The community centers and industrial schools opened by them are, like their other institutions, the best of their kind."

Of the achievements of Catholic missioners in the various fields of science and culture, one can give but the barest outline. Geography has gained much from the scientific explorations of the Jesuits in India, undertaken at the cost of untold trials and privations. From Anthony Monserrate to Joseph Tieffentaller, these missioners made valuable contributions to Indian cartography. The Jaipur astronomical observatory bears even today silent witness to the researches of its Jesuit staff. The natural sciences also benefited by the investigations of the missioners.

An even more signal contribution was made by Catholic missioners to the study of Indian languages and the integration of cultures. They not only made Sanskrit and the Indian classics known to some extent in Europe, but several of them, such as Thomas Stephens and Constant Beschi, mastered the local languages as well and are today regarded as classical authors in them. "The missioners," says Jawaharlal Nehru in *The Discovery of India,* "tackled some of the minor and undeveloped languages and gave them shape and form, compiling grammars and dictionaries for them. They even labored at the dialect of primitive hill and forest tribes and reduced them to writing. In this respect, as well as in the collection of folklore, it has undoubtedly been of great service to India." Let us remember that it was Catholic missioners too that introduced the printing press into India in 1556, and that were pioneers in the printing of books in the vernaculars.

Hinduism, it has been said, is world-renouncing rather than world-accepting, and its background conviction of the illusory nature of the world hampers material progress and social reform, hence the special impact of Christianity in these fields. "Spiritual Hinduism teaches men to look upon society as a bondage and a snare," says Pandit Sivanath Sastri, the erudite Brahmin historian of the Brahmo Samaj, "consequently the

improvement of human society forms no part of its spiritual aspirations. A contrast to this teaching is furnished by the fundamental note of Christianity which seeks to establish the kingdom of God upon earth. As the message of Hinduism is essentially anti-social, the message of Christianity is essentially social." *(History of Brahmo Samaj,* 1,297).

The Christian Approach

Mahatma Gandhi himself wrote: "My fierce hatred of child marriage I gladly say is due to Christian influence. Before I knew anything of Christianity I was an enemy of untouchability. My feelings gathered momentum owing to the fierce attack from Christian sources on this evil."

In India the Christian approach to social reform was not merely intellectual or verbal. With the establishment of every new mission station and parish there grew alongside the school, the dispensary and the orphanage, and, in bigger centers, homes for the aged, the leprous and the defectives. A great Hindu social worker, Mr. K. Natarajan stated: "The Mission to Lepers is an expression of pure humanitarianism untainted by any ulterior motive. Neither Hinduism nor Islam has anything comparable to show; and so long as this is the case, Christianity must be allowed precedence from a purely humanitarian point of view." *(Indian Social Reformer,* Dec. 18, 1937).

And Dr. Pattabhi Sitaramayya, when President of the Indian National Congress, declared in 1948: "It was the Christian missionary (as distinct from the soldier, the administrator and the businessman) who stepped into the gap and on the sacrificial basis poured himself into the service of the people. He went down to the lowest. It was the missionary who started Leper Asylums all over India. He took dispensaries to the villages and was a pioneer in the field of Western and scientific education.

"The administrator and the soldier have left the country. I am told the businessman is thinking of leaving. I do not know if the missionary will also leave. I hope he does not leave. Whether he stays or leaves, we have to prepare ourselves and go forth in the missionary spirit to serve the masses."

At the close of this brief survey of the missionary effort in Asia, we may pose the question: has it succeeded?

Sardar Panikkar in his *Asia and Western Dominance* considers it to have been a well-nigh total failure. China, he says, has "unequivocally rejected Christianity." In Japan the chances of Christianization "have vanished forever." In India, notwithstanding the magnitude of the effort, "the results have been negligible." And so for Indo-China, Indonesia, Burma, etc.

Judging by mere numbers, the results of the missions are not extraordinarily impressive, though they are not as inconsiderable as some imagine. Asia has today about 30 million Catholics and 15 million Protestants, and many of its Christian communities have shown in the test of persecution the strength of their faith.

Achievement of the Missions

But the aim of the missionary effort is not to gain numbers in an indis-

criminate way; it is to establish the Church with a local clergy and with all the institutions needed for her normal life. Judged by this criterion missionary work has been eminently successful, for most of the mission countries have now their national hierarchies and seminaries, and the number of vocations is truly heartening.

Apart from numbers, again, the achievement of the missions may be judged by the degree of dissemination of Christian ideas which have brought about even outside the ranks of the believers. Who can say the missions in Asia fail by this test? Who can deny the impact of Christian ideas and ideals on social life and religious thought? Who does not see the universal veneration for Christ in all levels of society? A distinguished Hindu Judge, Sir Narayan Chandavanar, could rightly say: "The ideas that lie at the heart of the Gospel of Christ are slowly but surely permeating every part of Hindu society and modifying every phase of Hindu thought." (cf. J. D'Souza, *op cit.*, pp. 128-140).

But let us frankly admit on the other hand that the success of the Catholic missions has not been commensurate to the hopes placed on them by many missioners in the past, nor even to actual possibilities. The association with Western colonialism and culture, the oriental distaste for absolutes, the growth of materialism and religious indifference, the rise of nationalism, the strength of a social organization that can ostracize converts, the divisions among Christians—these are some of the factors that have hampered the progress of the missions.

The Church, however, we repeat, need not be connected with any form of colonialism nor be identified with any particular culture. The affirmation of the freedom of Christianity from identification with any specific civilization conveys the essence of its Catholicity, says Father Danielou. For Christianity is not a culture, and no culture is what Christianity is, a supernatural religion. Culture, it has been said, is the humanization of man by man; Christianity is the divinization of man by God. The two work at different levels, and there is no intrinsic reason why they should ever come into conflict. As a Hindu convert declared: "By birth we are Hindus and shall remain *Hindu* till death. But as *divija* (twice-born) by virtue of our sacramental rebirth, we are *Catholic*, we are members of an indefectible communion embracing all ages and climes. In short we are Hindus so far as our physical and mental constitution is concerned, but in regard to our immortal souls we are Catholic. We are Hindu Catholics."

New Expressions of Christian Life

The Church is confronted today with a tremendous opportunity. On the one hand, she alone can satisfy the immense spiritual need of a world that is both ancient and modern, helping at the same time, through a valid Catholic synthesis, to save the religious and spiritual values of the ancient civilizations which run the risk of being lost in the eagerness for modernization. On the other hand, when Christianity penetrates the social inheritance and spiritual traditions of the East, we may expect to see new expressions of Christian life and an enrichment of the Catholic heritage.

"The Church, as a divine society," says Christopher Dawson, "possesses an internal principle of life which is capable of assimilating the most diverse materials and imprinting her own image upon them. Inevitably in the course of history there are times when this spiritual energy is temporarily weakened or obscured, and then the Church tends to be judged as a human organization and identified with the faults and limitations of its members. But always the time comes when she renews her strength and once more puts forth her inherent divine energy in the conversion of new peoples and the transformation of old cultures." *(World Crisis and the Catholic,* pp. 167-168).

This ebb and flow of energy has been seen in the Catholic missions in Asia. In a tribute to men like Ricci and de Nobili, Arnold Toynbee writes: "Instead of trying, as we have been trying since their day, to disengage a secular version of the Western civilization from Christianity, the Jesuits tried to disengage Christianity from the non-Christian ingredients in the Western civilization and to present Christianity to the Hindus and to the Chinese, not as the local religion of the West, but as a universal religion with a message for all mankind. The Jesuits stripped Christianity of its accidental and irrelevant Western accessories and offered the essence of it to China in a Chinese, and to India in a Hindu, intellectual and religious dress in which there was no incongruous Western embroidery to jar on Asian sensibilities. This experiment miscarried at the first attempt through the fault of domestic feuds within the bosom of the Roman Catholic Church of the day, which had nothing to do with Christianity or China or India; but considering that Christianity and China and India are still on the map, we may expect—and hope—to see the experiment tried again." (The World and the West, ch.4)

And as a Catholic missionary and an Asian, I would add: Tried—and made a success!

To The Persecuted Church

While We exhort all Our children in Christ to avoid the deadly errors which can overthrow not only religion, but also human society, there come before Our mind the many venerable brethren in the episcopate and the beloved priests and faithful who have either been driven into exile or are held under restraint or in prisons, simply because they refused to abandon the office of Bishop or priest committed to them, and cut themselves off from the Catholic Faith.

We wish to give offense to none. Nay, We desire freely to pardon all and beg this of God. But Our conception of Our holy office demands that We do all We can to protect the rights of Our brethren and children; that We persist in Our asking that the freedom of law, which is due to all, and also to the Church of God, be granted, as it ought, to everyone.

— Pope John XXIII; AD PETRI CATHEDRAM

1959

A well organized and dynamic program of Catholic Action is required for the successful evangelization of all Asia —

LAY APOSTOLATE IN ASIA

(Concluding Installment)

— By Most Rev. Juan C. Sison —

A study of the actual process of Catholic Action organization in various countries suggest other lessons of great value. In Italy, for instance, the unitary system of Catholic Action was very successful and became strongly organized. But there were other countries in which it did not produce the same excellent results. A little reflection will show why this was so. In these countries, the apostolate of the laity had been, for some time previously, taking definite shape, and a shape quite different from that of unitary Catholic Action. In Belgium and France, for instance, certain specialized forms of the lay apostolate, of which the JOC or Young Christian Workers is an illustrious example, were already fully organized and functioning efficiently. Where there were several such actually existing and mature organizations, it seemed impracticable to introduce the entirely different organization of the unitary system and to force them into this new mould.

Several devices were adopted to meet this difficulty. One was to organize Catholic Action on a unitary basis, and to make the already existing organizations as "auxiliary" units of Catholic Action. But this presented a fresh, a possibly even more formidable difficulty, since it touched the very nature of Catholic Action itself. For if there was only one Catholic Action organization which specifically bore that name, and the other lay organizations, differently named, were merely "auxiliary" to it, did this not imply that true Catholic Action—according to its formal definition and its full extent—is carried on only in the Catholic Action organization, whereas the other organizations were subsidiary and inferior forms of activity, to which the term "Catholic Action" can be applied only in a loose and informal sense?

If so, then such a conception obviously did not conform to the facts for the fact was, and is, that many lay organizations in the universal Church, although not called by the name "Catholic Action" accomplish the work and have the same purpose which are proper of Catholic Action are forms of the lay apostolate not only approved by papal and diocesan authority, but repeatedly encouraged and praised by them.

Application of the Term

Thus, the very notion of Catholic Action as synonymous with the apostolate of the laity in all its forms was in danger of being lost or distorted by too narrow an interpretation or application of the term. It was t

restore its true meaning to the term "Catholic Action" that Pope Pius XII of happy memory said:

"This expression (Catholic Action) is taken by some to be reserved to certain types of organized lay apostolates to which it gives, in the opinion of the public, a sort of monopoly. All organizations that do not enter into the framework of Catholic Action thus conceived, it is said, seem to have a less authentic character and a secondary importance. They seem to be supported to a lesser degree by the hierarchy and apparently remain on the fringe of the essential apostolic effort of the laity. It would then appear that a particular form of lay apostolate, namely Catholic Action, triumphs to the detriment of others and that we are witnessing the seizure of the whole by a part. Even more, it would seem that we would in practice reach the stage where apostolic movements not bearing the label of Catholic Action would be condemned and barred from the diocese."

In situation of this sort, where the unitary system of Catholic Action organization may prove inapplicable, Pope Pius XII suggested that *federative system* be considered. In this system "all groups would belong to Catholic Action and would preserve their own name, and their own autonomy, but they would form *altogether,* as Catholic Action, a *federated* unit. Every bishop would remain free to accept or reject a movement, to entrust it or not with a mandate, but it would *not* rest with him to refuse it as not belonging to Catholic Action by its own nature. The possible fulfillment of such a project naturally requires deep and prolonged reflection. Your Congress can offer a favorable occasion to discuss and examine this problem, as well as other similar questions."

The Holy Father concludes by clarifying the relations of the lay apostolate and of ecclesiastical authority with these words: "There still remains a word to say before concluding these considerations of principle concerning the relations of the lay apostolate and of ecclesiastical authority. It is sufficient to repeat what we had already established in 1951 as a general rule: that the lay apostolate 'must always remain within the limits of orthodoxy and must not oppose itself to the legitimate prescriptions of competent ecclesiastical authorities'." (Address of Pope Pius XII to the Second World Congress of the Lay Apostolate.)

It should be clear from the above considerations that under certain circumstances, he federative system has distinct advantages over the unitary. For instance, it is very natural and proper that already existing lay organizations should be deeply entrenched in the hearts of their respective members. Therefore, it is not only difficult but impractical to convince them to leave these organizations in order to join a distinct Catholic Action organization; especially when the former are equally valid and legitimate forms of the lay apostolate.

Morever, it takes time to organize the unitary system, since it is an entirely new organization. Where there are already existing organizations which have extensive memberships, and all that needs to be done is to coordinate their efforts, it seems more practical and timely to adopt the federative system.

A third feature of the federative system which makes it particularly attractive is that within it the various federated organizations retain their autonomy and internal direction intact.

Approval of the Holy See

How then is Catholic Action organized according to the federative system? On the *national* level, it is organized by, and receives canonical approval from, the hierarchy of the country. On this point, however, it is important to note that canon law gives no juridical personality to the episcopacy of a nation as such. Canon 292 of the Code, for instance, implies that any meeting or organization of Bishops above or beyond that of a metropolitan province needs the approval of the Holy See *("nisi aliter pro peculiaribus locis a Sancta Sede provisum fuerit.")* Thus it would seem that while it is indeed the national hierarchy which organizes and sanctions Catholic Action at the national level, some kind of approval for this would be required from the Holy See.

This is especially true if national Catholic Action is made immediately dependent on an episcopal commission representing the whole hierarchy, as is sometimes done. At other times, the national hierarchy may decide to entrust the immediate direction of national Catholic Action to the Ordinary of the diocese where the national center is located. In either case, or if some other arrangement is adopted, it would seem to be the proper procedure to submit it to the approval of the Holy See.

On the *diocesan* level the powers of the Ordinary in matters connected with Catholic Action must be regarded as full and exclusive, subject only to the authority of the Holy See. That is to say, no resolution or directive originating from any other individual or committee can be binding within his diocese without his consent. This being understood, it is of course altogether right and proper that each Ordinary should give the fullest cooperation to the plans and projects decided upon by the hierarchy in common counsel, or by the national episcopal commission elected by them. It is also usual for the Ordinary to appoint an ecclesiastic to act as the diocesan director of Catholic Action, and invest him with his delegated powers, in order that said director may devote full time to the work of Catholic Action in the diocese.

On the national level, those federated organizations which are national in scope should be represented in a national council under the authority of the national episcopal commission of Catholic Action (or the National Director, if this system is adopted). Corresponding to the national council at the diocesan level is the diocesan council of the federated Catholic Action organizations of the diocese. These two bodies, national and diocesan, will obviously carry the heavy burden of directing and implementing Catholic Action work at these two levels.

On the *parochial* level, Catholic Action is nothing more or less than an extension of Catholic Action on the Diocesan level. Subject to the superior authority of the local Bishop, the Parish Priest is the head of the Parochial Catholic Action. Invariably, he is the Parochial Director; however, in

parishes which count with the services of more than one priest, the Parish Priest may assign another priest as Parochial Director of Catholic Action, who acts in his name and is responsible to him.

Authority of the Parish Priest

The lay directing body of Catholic Action in the parish is the parish council. It coordinates all the activities of Catholic Action in the parish subject to the authority of the Parish Priest, implements within the parish directives of the Diocesan Central Committee and the recommendations of the National Central Committee, forwards information and suggestions to the Diocesan Central Committee, performs all other functions for the general objectives of Catholic Action and serves as a clearing house for the activities of the various organizations in the parish.

Such then, briefly described, are the two main systems or structures which Catholic Action may assume. Let me repeat that they are *types*, and as such are subject to almost infinite modification in practice, as the particular demands and circumstances of each region and situation will suggest. This was well brought out in the Second Congress of the Lay Apostolate last year, when "all who took part in the Congress were struck by the great diversity of the movements represented, and saw in it a proof of the respect shown by the hierarchical authorities for legitimate economies and initiatives."

At the same time, it is the responsibility of the hierarchy to direct the initiative of the laity; hence, it belongs in the last analysis to the venerable bishops of Asia to consider well needs and opportunities of the lay apostolate in their particular areas, and to decide which of the two forms or types of Catholic Action, the unitary and the federative, best responds to them.

Problems of Catholic Action in Asia

Without in any way trying to prejudge this question, but simply in order to stimulate further thought on the matter, let me outline some of the characteristic problems confronting Catholic Action in our part of the world.

First and foremost is perhaps the vigorous development of Asian *nationalism*. The essential core of nationalism is of course patriotism, or love of country. This is a Christian virtue and a great one; hence, insofar as Asian nationalism tends towards that full measure of freedom and self-government of which the new nations of Asia are capable, and towards the healthy development of sound native traditions and institutions, it is in full accord both with the doctrine and the immemorial practice of Catholicism.

There is, however, a latent danger —observable in many parts of Asia— not indeed in the nationalist movement itself, as such, but in the persistent and extremely astute efforts of international communism to acquire control of the movement, to pre-empt it, to identify it with itself, and to use it as a weapon against Christianity and even against the basic interests of the nation itself.

The Hierarchy of Asia will doubtless confirm our experience here in the Philippines, as being true of their regions also, that the current party line of the agents of international subversion is to make nationalism synonymous with communism on the one hand, and on the other hand to pin on the Catholic Church and on Catholics in general the opprobrious labels of "anti-nationalists," "westernized tools of imperialist powers," and afflicted with a "colonial mentality."

Here is the most recent form of the Great Lie which Catholic Action in Asia must by all means dispute and destroy. And the best way to dispute and destroy it is for the leaders of Catholic Action to show unequivocally, by their life and example, that true nationalism not only has nothing to fear from Christianity, but finds, and must find in Christianity its fullest justification and most authentic inspiration.

In the words of Pope Pius XII, "the task is that of utilizing Catholic forces — and these can be very considerable—in order that national life may develop harmoniously, free from extreme nationalism and national hatred, despite all the bitterness which bygone days may have accumulated, uniting the values of Western culture to those of national culture, and adapting the customs of the Church to those customs and habits of the country which are in no way open to censure."

Then, too, there is the insufficiency of priests and missioners to cope with the necessities and needs of our times. Our Lord Himself complained that "the fields are white for the harvest, but that the laborers are few." As a matter of fact, there has been no time when the Church did not have any shortage in her apostolic workers: and then secondly, there is inadequacy in the clergy in the sense of their inability to go out directly to the people and meet those who are hostile to their work for in large sections of modern society we find a group who distrust the clergy and resist their efforts.

Field of Entertainment

Another problem worth mentioning embraces the cultural life of the people, particularly in the field of entertainment, radio, cinema, the stage and television. It covers the activities of the Press in the moulding of public opinion. The whole problem is characterized by the irresponsible attitude of journalists, artists and radio personnel. Sensationalism and commercialism have become the main motives of the Press and entertainment. The appearance of pornographic journalism and lewd entertainment have been so sudden and rapid that Catholics in Asia have been caught unaware and unprepared.

Finally, we must not lose sight of the fact that Catholics are still a majority, and a very small minority, in Asia. For us here in the Philippines it takes some effort to realize this fact. But we must realize it, for it is crucial. Certainly, the Philippines is a Catholic country; but it is the only country in the Far East in which the majority of the population is Catholic; and it is only a small country; so that if we take Asia as a whole, we must realize that the Catholic Church in Asia is still in its infancy.

This fact makes a tremendous difference in the forms and the structure which Catholic Action must take. In a certain sense, we are face to face here with a unique situation for which we have no precedents in Europe; a situation therefore which demands of us—of all of us, clergy and laity alike—a great deal of initiative, constructive imagination and daring.

Furthermore, the fact that the Catholic population of Asia is small means, necessarily, that we suffer today, and will for some time to come, a shortage of trained Catholic lay leaders. To remedy this defect in the long run, and to take care of it by making up in quality what we lack in quantity, must be the object of our most careful planning and our most strenuous efforts.

Certainly, no one can be a true and dedicated lay apostle unless he has the necessary training for it, unless he is given a solid spiritual and moral formation. That is why Pope Pius XII stressed in so many documents the need for special training for the lay apostolate.

In his speech to the Second World Congress of the Lay Apostolate, he has stressed the apostolic needs in the Asian and African missions. He said: "With the exception of the Philippines, Catholics are in a minority among the peoples of Asia. Catholics, therefore, should distinguish themselves all the more by the example they give. They should take more interest in public, economic, social and political life. Wherever they have done this, they have won the esteem of non-Catholics. But they must enter public life only after adequate preparation."

Lay Apostolate in the Philippines

Now, a few words on Catholic Action in the Philippines. I can be quite brief, for certainly we do not intend to hold up the Philippines as an example to other Asian nations; that would be too presumptuous. We are in no position to teach our neighbors in this matter of Catholic Action organization; rather, we hope to learn from them. However, our experience with our particular environment, its difficulties as well as its opportunities, may possibly be of interest and utility to others in Asia. The Philippines, in spite of its long and intimate association with Western influences, is still an Asian country, and therefore there will necessarily be close analogies between us and other Asian peoples.

As I mentioned earlier, we here in the Philippines are proud of the fact that His Holiness, Pius XI of glorious memory, addressed to us—on January 18, 1939—a particular exhortation to revitalize and strengthen our Catholic Action organization. Let me now outline very rapidly what has been done to fulfill this directive.

A National Director was appointed to take charge of Catholic Action activities. At that time, Catholics in general had a vague and hazy idea of the meaning, scope, and significance of Catholic Action because there really was no organized movement and there did not exist then even a Constitution.

The "Centro Católico" was set up in several dioceses but not in the entire country. Then World War II broke out and the Centro Católico had to drop its activities. Even after the war the death of communications in the

country made it virtually impossible for any movement, however Catholic, to be organized on a national scale.

It was not until June of 1950 that the first organized Catholic movement in the Philippines was established. A National Central Committee of Catholic Action was created under the unitary system whose members represented men, young men, women and young women. However, the Philippine Hierarchy through the Episcopal Commission on Catholic Action, in 1951, definitely put an end to the unitary system of organization by the federation or union of all existing Catholic associations in the Islands. In replacing the unitary with the federative system of Catholic Action, the Episcopal Commission did so for the advantages of the federative over the unitary system for reasons we have mentioned earlier. It may be of interest to note that a recent publication of the Permanent Committee for International Congresses of the Lay Apostolate has termed Catholic Action of the Philippines as "the most typical example" of the federative system.

In the federative system of Catholic Action in the Philippines, two kinds of Catholic organizations are now in existence, namely: the *mandated* and the *auxiliary* organizations.

Mandated organizations of Catholic Action exist by virtue of a *mandate* by the Hierarchy or by a local Ordinary. The mandated organizations were distinguished from auxiliary organizations by reason of their socio-religious programs. The auxiliary organizations are purely religious societies established for the personal sanctification of their members.

Personal Sanctification

An auxiliary organization is not mandated by the Hierarchy. Auxiliary organizations, strictly speaking, are not Catholic Action "although they are real and providential auxiliaries of it." Socio-economic projects and specialized Catholic Action in definite environments such as among professors, mechanics, laborers, etc., do not figure prominently, if at all, in their activities. But since personal sanctification is a *conditio sine qua non* of the lay apostle, the auxiliary organizations are contributing immensely to the formation of a sound and well-formed lay apostolate in the Philippines.

On the national level, Catholic Action is under the Hierarchy. The Hierarchy acts through an Episcopal Commission composed of three Bishops, to whom is added the National Director who now is a Bishop. The Commission meets regularly four times a year. Linking the Hierarchy and laity is a National Director of Catholic Action who is an ecclesiastic appointed by the Holy See. If the National Director happens to be vested with Episcopal character, he is ex-officio member of the Episcopal Commission. There is an assistant National Director who is also an ecclesiastic.

The federated organizations of Catholic Action are represented in a body called the National Central Committee on Catholic Action by their respective presidents. The National Central Committee itself has a set of officers composed of:

1) a President who may or may not be a president of the member organization, appointed by the Episcopa

Commission on Catholic Action. He is vested with all the rights and powers as member of the National Central Committee including the right to vote;

2) a Vice-President who is elected by the members of the National Central Committee from among themselves;

3) a Secretary and a Treasurer who may or may not be members of the National Central Committee. In the latter case, the Secretary and Treasurer do not become regular members of the National Central Committee and consequently, do not have the right to vote.

The National Central Committee meets regularly once a month at a time and day fixed by the members. A special meeting may be called by the President with the approval of the National Director which deals exclusively with matters of national concern. It serves as a clearing house between the national mandated organizations and their members on one side and the Hierarchy through the National Director on the other side and vice-versa, thus simplifying and facilitating the flow of directives and implementation of the work. The officers of the National Central Committee, known as the Executive Board, meets in case of emergency.

Mandated Organizations

There are at present eleven Catholic organizations given the national mandate by the Philippine Hierarchy. They are:

1. *Sodality of Our Lady.* Their activities include among others a Legion of Decency campaign, a Catholic Press drive and a study and research on social problems.

2. *Knights of Columbus.* It is an organization for selected men to promote charity, patriotism and cooperation with Catholic agencies.

3. *Society of St. Vincent de Paul.* The members visit the poor in their homes and bring consolation to the sick and prisoners.

4. *Holy Name Society.* It aims primarily at honoring and glorifying Almighty God, and at the personal sanctification of its members.

5. *Legion of Mary.* Visiting the sick, preparing the parish-census, and validations of marriages are some of the activities of this organization.

6. *Young Christian Workers.* Better known as the YCW, it organizes study-clubs, missions and retreats for young workers.

7. *Catholic Women's League.* It unites all Catholic women in a national association for the promotion of religious and educational interests.

8. *Catholic Youth Organization.* The ultimate objective of the CYO is the spiritual improvement of its members, through assistance of members in their normal spiritual, intellectual and physical growth.

9. *Student Catholic Action.* SCA activities are varied and include religious and catechetical instructions, study clubs, promotion of retreats and student rallies.

10. *Young Ladies Association of Charity.* Their activities include operation and maintenance of free schools and clinics for the poor.

11. *Barangay Sang Birhen.* I would like to be a little more specific

about this organization because we consider it typically Filipino and a good example of the sound adaptation of universal principles to local or regional circumstances. "Barangay" is our word for kinship group, and this gives the key to the special effectiveness of this organization in the Philippines. Its appeal is to that sense of village solidarity and neighborliness which is such a strong factor in our national life. Moreover, it has a structure specially tailored to the needs, both spiritual and social, of simple rural folk for whom more sophisticated forms and techniques of cooperation are impractical.

Distinctive Organization

The Barangay of the Virgin is a fraternal society for Catholics. It aims at helping its members know and practise their religion, develop their native culture and improve their economic status by cooperative effort. It has a distinctive organization of its own and contact with the members is easy through its officers' corps. It organizes centers of religious and cultural instruction in the vernacular where even the illiterate can have a working idea of the Faith. It organizes cooperatives, credit unions and other self-help projects to help the members in their lifelihood.

A huge society like the *Barangay Sang Birhen* needs control and headquarters for planning and coordinating its activities. This is accomplished by the Barangay Center, and members are organized in their homes through the Barangay Rosary. The field organization is so called because the Rosary is recited by the members in their homes everyday. Here five families is the biggest entity in the field the head of which is called a "cabeza"; three groups into units whose head is called a "mayor" and three units into Trinities whose head is called the "cabeza mayor."

The Trinity composed of forty-five families is the biggest entity in the field. All these Trinities must be represented in the Barangay Center so that usually the executive officers plus the Trinity representatives make up the Barangay Center which is the most important part of the organization. It is the brain and the very life of the Barangay Sang Birhen.

This will suffice as summary presentation of the state of Catholic Action organization in this country. I shall not bother you at this time with statistics, which those interested may readily obtain at leisure. I would like however to suggest with all due deference and modesty that we here in the Philippines would be most willing and happy to help in any way we can our fellow Catholics in Asia. There are four ways in which we may possibly be of assistance.

1. A training center for Asians destined for leadership in the lay apostolate is a very great desideratum. Perhaps the Philippines, due to its centric geographical position, would be a good location for such a center. I feel confident that with the help of other Asian countries and Propaganda Fide, such a center would be a success here in the Philippines.

2. A center or clearing house of information on all matters pertaining to Catholic Action and the apostolate

of the laity in Asia would be most helpful, and Manila would make an excellent place for it.

3. Because of our large and homogenous Catholic population, we in the Philippines may be better off than others with respect to trained leaders of Catholic Action. We would certainly be willing to spare a few of them for temporary assignment to train field workers in other areas.

Let me recall here a found wish of the late Pope Pius XII in his speech to the Second World Congress of the Apostolate. It is a dream of establishing publishing houses and libraries, a Catholic Press for the whole of Asia and of controlling the radio, movies and television.

He said: "Publishing houses and bookshops constitute a choice field for the apostolate. A parish library can be correctly run by lay people, who normally should be experienced readers. Good Catholics also have an opportunity of doing good in lending libraries. The Catholic newspaperman who exercises his profession in a spirit of faith is quite naturally a lay apostle. At the Manila Congress a request was made for Catholic journalists and a Catholic Press for Asia. In respect to the radio, movies and television, there is a dual task to be accomplished: avoid all elements of corruption and promote Christian values."

I know no one engaged in the apostolate will oppose a common Catholic Press for the whole of Asia. It would beyond doubt strengthen the bond of unity among our Asian countries. May God speed the day when this dream of Pope Pius XII be realized.

New Age of Freedom and Peace

A very few words will suffice to conclude. From what has been said, it is clear that the lay apostolate is still in its infancy in Asia. We have a lot to do, and we may not have too much time to do it in. We must therefore work fast, and work at the peak of our effectiveness. To this we need to develop certain basic attitudes, and develop them to the point where they are no longer simply attitudes but a kind of second nature.

First, and above all things, we must have charity; an all-embracing charity, as big as Asia, as big as the world. The reason is simple. Our God-given task is to convert Asia; and you cannot convert those whom you do not love.

Secondly, we must have unity among ourselves; we must be bigger than any small differences or disagreements that may arise among us; for without unity—unity among ourselves, with the Church, and in Christ—we are nothing; we can do nothing.

Finally, we must take up our tasks, we must confront the struggle before us, with great confidence and joy, for if indeed we are nothing by ourselves, we are much and can do much in Him who strengthens us. May He do so indeed; may He give to the lives, works and sufferings of the valiant men and women of Catholic Action in Asia a power and an efficacy that will capture minds and hearts, and lead us out of our period of troubles into a new age of freedom, peace and justice.

1959

The catechetical mission of the Church is the cornerstone upon which is built its sacramental and liturgical ministry —

CATECHESIS AS A WORK OF THE CHURCH

— By Rev. Vitus Archambeaud —

NO one will deny the importance of the Teaching of Religion. Some, however, may still wonder why there is so much talk about the "problem of religious instruction," and why books or articles speak of "catechesis," "catechetics," and other strange new words.

There is no mere urge for novelty in this. Rightly or wrongly, "catechism" has become synonymous with the booklet containing the questions on religion which one should learn by heart during one's childhood; and the "catechism class" is centered round the recitation of those questions. But teaching Religion, we shall see, means much more. Hence, those who had realized this, looked for new labels. They took one which was used long ago by the Fathers, and previous to that by St. Paul (Gal. VI, 6) and St. Luke (1, 4).

"Catechesis" and words of the same root indicate the "fundamental initiation into the Christian doctrine" (Jungm. p. 2). Before studying all that is implied in such a change of terms (and in order to derive full benefit from such a study) we must be fully convinced that this "catechesis" is not a supererogatory sideline, and that the "Problem of Catechetics" is not a subject-matter for the hobby of a few, but belongs to the very essence of the Church's Mission on earth.

Catechesis the Very Essence of the Church

Christ, through His Pasch, put the seal on His mission as Priest and King. But, before this, He had, for three years, fulfilled the primary mission of the Word of God which was, to be Teacher and Prophet, to speak in the name of, and "manifest" the Father, (viz Luke IV & V). Born to "bear witness to the Truth" (Jo XVIII, 37) and thus be a Light unto the world (Jo VII I, 12) the Messiah does so by His words (cf. Jo VIII, 28) as well as by His person (cf. Jo. XIV, 9); the truth He gives witness to is not the Light which makes free (Jo VIII, 32) but also a Message of Life (cf. Jo III, 36).

Christ, dead, risen and triumphant in heaven, does not stop His Mission; He continues giving witness to the Truth, through and in the Church. The Twelve are sent (Jo XX, 21) to be "His witnesses" (Acts I, 8), as He is to be the Father's. Their primary role—which remains that of the Church founded on them—is to "make disciples of all nations" (Mt XXVIII, 19)—disciples initiated into the knowledge and way of life of the Master.

The Church is faithful to Her Mission, for she knows that she could not, otherwise, be the Church of Christ. The Apostles' first task is

"prayer and the ministry of the word" (Acts VI, 4); Paul places preaching above baptizing (1 Cor. I, 17). The example of those few men who, lost as it were in the midst of non-Christian masses, place first things first, should at least make us, in mission countries, pay thoughtful attention to our position and to the essential elements of our Mission.

This reflection will make us welcome with due concern the reminder sent, in the midst of the 20th century, by the Roman Curia to the seminaries of the whole world: "according to the command of Christ to His Apostles, the office of *teaching* has precedence over the sacramental and liturgical ministry" for "one cannot enrich the soul with grace if it has not been first enlightened with the truth" (S.C. Sem. 21-12-44).

"Catechesis," the word chosen for this teaching, etymologically means *echo;* the echo of Christ's Message, of the Word of God. It is the living echo found today in whomever, in Christ's name, brings men closer to God's Truth. Whoever teaches or "catechizes" adults and children, is witness to Christ the Prophet. He is a prophet speaking in the name of God, and speaking the Word of God. As such the catechist, (priest, religious or layman), fulfills an essential mission in God's Kingdom. There may even be a Catholic Church without actual worship: the beginnings of the Christian religion in Korea, its preservation for centuries in Japan and, alas, the present situation in so many lands, are but a few examples from Mission History. But there can be no Catholic Church without the teaching of Religion, without "catechesis" and catechists.

To this essential reason is added a strong incentive, due to the present situation in the world.

Catechesis, Urgent Task of Church Today

The evils of the day are known to all. But do all men take the pains to get at the root of the trouble? The Popes have all insistently done so. St. Pius X says: "The chief cause of the present indifference and, as it were, infirmity of souls, and the serious evils that result from it, is to be found above all in *ignorance of things divine*" (Acerbo nimis).

And from Pius XII, forty years later: "A newly coined expression speaks of 'anemia of the religious life.' It resounds like a cry of alarm... This anemia...is due primarily to an *ignorance of spiritual matters,* which is at times all but complete" (to Italian C.A. men, 17-9-47), ignorance which is "an open wound in the side of the Church" (10-3-48).

Only knowledge can repel ignorance, and the only realistic remedy to the evils of our times is to "impart the knowledge that is wholly indispensable" *(Acerbo nimis).* This must be a deep thoroughly assimilated knowledge: "A superficial knowledge of religious truths can be of no aid whatever in front of the present difficulties" Pius XII, 2-7-49.

We must realize that "these present difficulties" are not a monopoly of "old Christian countries". Mission territories also meet with the same problems; and progress on some point should not make us blind to the deficiencies and losses. An article should be written ("Lumen Vitae" XI, 323) on "leakage in Japan";

while Moslems and non-Catholic sects make strong headway in various countries, atheism everywhere strikes not only at the "old religious", but at the Church—and we cannot claim that the result of so many attacks is insignificant. If many are attracted by the sects, it is too easy to explain it by saying glibly, "Oh, they want some religion which morally speaking, does not ask too much'." Are not some presentations of Christ more attractive, and more "enthusing" than the dry abstract formulae we present in our catechisms? If anti-clerical and anti-religious movements recruit a good number of Catholic members, is it all due to deceit or violence—or even to social problems? If sincere Catholics are led astray, it may be because their concept of the Catholic religion—based on half-understood formulae and often expressed by unconnected devotions or novenas—was neither solid nor deep. Yes, the problem of the catechesis in mission countries is as urgent, if not more urgent, than it is in other countries.

Let us listen once more to Pius XII: "In those conditions which fill the Pope's heart with anguish, none is blind to the *utmost necessity* ... of an *efficient* catechetical activity" (Letter to Italian week on catechetics, 2-7-49).

Work of Church Under the Hierarchy

Such activity, however, is not left to individual initiative. Initiative there must be, but "in the Church", i.e. approved, controlled, fostered by those who have primarily received the Mission of Christ: the Apostles with Peter at their head, and their successors.

In this, missionary pioneers are no exception. The catechist, (priest or layman) may blaze new trails in presentation or accommodation but he is no "free lance," his Message is Divine Revelation, unchangeable, and entrusted to the Teaching Church.

That is why the *Council of Trent* ordered the publication of the *Catechismus Romanus*, the directives of which were to help pastors in their teaching; and the Fathers of the Vatican Council deemed it worthy to discuss a catechism textbook for children. The decrees of Trent, together with the letters *"Etsi minime"* (Benedict XIV, 1742) and *"Acerbo Nimis"* (St. Pius X, 1905), form the basis of catechetical legislation in the Code of Canon Law.

The responsibility of the catechesis lies entirely with the Bishop, whose obligation, ex officio, it is to teach and find competent helpers. Canon 1336 sums up this legislation: "It is the right of the local Ordinary to regulate whatever pertains to the teaching of Christian doctrine; and exempt religious are also obliged to obey these prescriptions whenever they teach non-exempt persons."

This is not a curb on rightful initiative. Pius XII, in words which might be a commentary of this canon, helps us to understand more clearly: "Besides the lawful successors of the Apostles... there are no other teachers *divinely constituted* in the Church of Christ... Those who are called (to help), teach not in their own name, nor by reason of their theological knowledge, but by reason of the *mandate* which they have received from the lawful Teaching Authority."

Thus, when we teach Religion, our only guarantee that we are really doing the work of Christ the Prophet, lies in our union, through obedience, with those to whom the Savior entrusted His Church and His Message. Catechesis is a work of the Church, and we are not alone in our work, for our poor efforts enter into the great pastoral effort of our Bishop and, through him, of the whole Church. In our missions, especially, where a great part of the catechizing work must be done by helpers, let us give full value to this "mandate" of "mission," which is the catechist's living link with the Prophetic Mission of Christ's Body. An important step will thus be taken towards full-hearted cooperation, which alone can ensure the success of our catechetical effort.

The Center of all Pastoral Work

Conscious of being "sent" by his Bishop, the catechist will feel as one with those who, like himself but in their own fashion, help their pastor in his apostolate.

Catechetical Movement, Liturgical Movement, Sodalities, Catholic Action —what priest in mission countries, who has had to direct so many "associations" or groups alone, has not at times regretted this modern efflorescence of "movements"? However, all these have their place: "There are different kinds of service, though it is the same Lord we serve" (I Cor. XII, 4). But, no water-tight compartments must exist. Cooperation between groups, as between members of a same Body, or, better still in the conditions we usually meet with, an organization of the whole pastoral effort so as to profit from the characteristics of those various movements or associations. The benefit derived will be reciprocal. On the one hand: "By fostering the study and diffusion of catechetical instruction, Catholic Action will fulfill its sublime aim, i.e. to share in the apostolate introduced into this world by our Lord Jesus Christ" (Pius XI, *"Orbem Catholicum,"* 29-6-1923).

On the other hand, there will be no true and lasting apostolate of any kind (we might add, no true liturgical participation) without deep knowledge: "The formation of lay apostles must have at its basis a solid knowledge of the truths of our Faith" (Pius XII, 24-47).

This is what we mean, when we say that catechesis should be at the very centre of all our pastoral effort. And, if we have "Church extension" at least we shall remember that, "all priests must at least know how to *instruct* people so as to make them mission-minded, i.e. *doers,* not mere hearers." (CBC India, report Oct. 1953, Church extension section, p. 46).

Thus, unity of action is the order of the day. A recent National Congress of Catechetics listed as one of its conclusions: "The religious teaching will succeed...if the catechists cooperate with all the educators, parents, teachers, militants, of Catholic Action, as well as with the parish, the works of charity and the movements of Lay Apostolate. Under the direction of the hierarchy, this *apostolic effort of all* will ensure the education of a real adult faith" (Conclusions of the French National Congress on catechetics, 1957).

This was in fact, an echo of the letter sent in the name of Pius XII to those present at the meeting: "It is important that all the live forces of the parish cooperate, under the direction of the shepherd, in this essential task of catechetical instruction."

This instruction, let us remember, must in turn give to the present, and still more to the future lay apostles, their real aim, motives and means of missionary work. Catechesis must aim at forming truly "missionary parishes", and, therefore, take into account all the conditions and requirements of the Christian life which must be fostered among our flock.

In fact, all the progress made in the field of catechetics during the past half-century has been, partly at least, the result of a concerted action of scholars and apostles, theologians and pastors or lay leaders. That this trend is also spreading in non-Christian countries (as abundantly shown by the Congresses of Mayidi or Leopoldville in Africa, or by the numerous reports one can read in the *MISSION BULLETIN),* is a most encouraging sign of our days.

We shall place all our efforts under the patronage of St. Pius X, the "Pope of Christian Doctrine," as Pius XII calls him. Following his example, our catechetical efforts will make us interested in the scriptural and liturgical renewals, which he promoted with such zeal and foresight. In these various enterprises, he saw the only means to realize his motto—which we should make ours: "To renew all things in Christ."

My Father's Business

THOSE who have read "Revolution In a City Parish" by Abbe Michonneau will welcome this author's new book. It is a book about a priest, for a priest who, like the author, lives and works in a parish environment—and whose sole aim is to fulfill the task of his vocation. Thus, it is a book of inspiration and consolation; and this is not only for priests in the West but also priests in the missions.

Particularly interesting are the following chapters: The Pastor, A Priest's Work, A Priest's Day, The Parish Priest, the World of Today, and The Heart of a Priest. We see the priest in all phases of his life; we participate in his problems, disappointments and achievements, and are, perhaps, surprised to find in many instances that "a Priest in France" is similar to "a Priest in the East."

This similarity creates the basis and the atmosphere which makes the reading more than just interesting.

MY FATHER'S BUSINESS: By Abbe Michonneau; Herder and Herder Page 155 Price $2.95.

Communist persecution of the Catholic Church forestalled further progress in a program of liturgical adaptation in the China missions —

LITURGICAL RENEWAL FOR CHINA

— By Most Rev. Carlo Van Melckebeke —

CHINA presents a typical case of attempts for liturgical adaptation in the course of a period of apostolic endeavor which dates back to the 17th and the 18th centuries. A first attempt should be dated still earlier. In the year 1305, John of Monte Corvino, (who four years later was named Archbishop of Peking) wrote from Cambalic (Peking) in the Kingdom of Cathay, which is China: "When King George lived, I celebrated Mass in his church, according to the Latin rite, reading from a translated text, and pronouncing in the Tartar language the prayers of the Mass, and also the Preface and the Canon."

It seems that the Archbishop of Peking acted here on his own initiative, considering the matter quite natural. The fall of the Mogul dynasty of the Yuen brought an end for three centuries, to the first Catholic mission in China. At the end of this interruption, Ricci and his companions resumed the enterprise of the apostolate. After twenty-seven years of incessant labor, characterized by the very firm desire to revise the explanation of Christian doctrine in connection with the Chinese culture, and with this, as far as possible, the rites and ceremonies, Ricci died in Peking, honored by the emperor and blessed by a flourishing Catholic mission.

The First Petition

His successor, Nicolas Longobardo, in order to activate the preaching of the Gospel in China, decided to detach this mission from those of Macao and Japan. He sent his confrere Nicolas Trigault with a petition to Rome. Using the occasion of his presence in Rome, Trigault presented to the Holy See a petition *"preces supplices ad Sanctum Patrem de missa et officio in lingua sinensi doctorum celebrandis"*. The immediate purpose of this petition was to facilitate the access to the priesthood for lay people who had passed the age of classical studies.

On June 27th, 1615 the Brief *"Romanae Sedis Antistites"* granted the privilege asked for: *"Sacerdotes Sinici Nationis possunt sacra ministrare et alias functiones peragere juxta ritum Sanctae Romanae Ecclesiae, in lingua erudita sinarum"*. The Brief further approved the translation of the Holy Scriptures into literary Chinese, and the wearing (during the Mass) of the ceremonial bonnet called Tsi Kin Mao. It was square in shape, after the model of the headgear of the learned Chinese, and the liturgical usage was the same as the sacerdotal ornaments. It was a very appropriate addition to the vestments. We, old timers of China, have not without sadness seen it disappear again.

The Brief of Paul V remained a dead letter. The missioners of China were not even aware of it, while those in Japan who had their doubts about a Chinese translation of liturgical texts and those in Macao who were in opposition to an indigenous clergy, did their best to see, that this innovation was not carried out. However, Alexander de Rhodes insisted in Rome that the liturgical texts be used in Chinese (1656). A commission of Cardinals studied the question and decided that it was too early to try out the experiment, and The Council of Trent indicated that it was not favorable to this sort of initiative.

A few years later another missioner of China, Francois de Rougemont, made another attempt (1661); but the Sacred Congregation of Propaganda Fide, established in the meantime, refused to enforce the Brief of Paul V. Without losing courage, de Rougemont, an exile in Canton, composed a petition in which new arguments were brought forward. "Many communities," says this petition, "have their own liturgies: the Syrians, the Maronites, the Armenians. For China we ask simply the use of the Chinese language in the liturgical ceremonies of the Latin Rite. And this for two reasons: Neither the Emperor, nor the Magistrates will tolerate the use of a foreign language, which they do not understand, in religious ceremonies. Moreover, if the future priests were to labor at the Latin language, they will neglect the study of their own language and hence be defective in their literary formation. How can we expect a fruitful apostolate from them? We ask also, that not only the Chinese priests, but also the missioners in China celebrate Mass in Chinese, on holydays of obligation."

On the other hand, the translation of the missal titled: *"Missale Romanum auctoritate Paul V Pont. Max, Sinice translatum"* by Father Louis Buglio had been ready for two years. Father Verbiest ordered his companion to present the Chinese Missal in Rome. The reception at the pontifical Court was more than reserved. It had other problems, among them the threat of invasion by the Turks.

When Father Verbiest died (January 27th, 1688), Father Jean de Fontenoy noted that the coffin was accompanied by acolytes carrying the symbols of the offices which the Emperor had entrusted to the deceased. He continues: "We came immediately afterwards, dressed in our mourning robes, which are white in China. And from time to time, we showed the sorrow that was deep in us, by repeated sobbing, according to the custom of the country."

A last attempt to use Chinese as a liturgical language was made in 1695. The Emperor had just published an edict granting freedom of cult (worship) and a great number of priests were urgently needed. But tired of the many petitions of missioners, the Sacred Congregation had made it known, through Msgr. Gregoire Loh, the first Chinese bishop: *"Similes instantiae in posterum non recipientur"*.

The conflict about the Rites was now in the open and with this refusal a century of work by great and learned missioners who were unanimously in favor of at least some adaptations if not a Chinese liturgy in its

entirety (both in the realm of cult and rites,) was closed.

Conflict of Rites

The Conflict of Rites began in Japan. It was ended there by an intransigent and complete prohibition for the Christians to participate in Japanese Rites.

In China the dispute was ended by the publication of the Constitution *"Ex que singulari"*, of Benedict XIV (July 11th, 1742) which confirmed the Constitution of Clement XI *"Ex illa die"* (March 19th, 1715). Together with a long series of *"non permittendum esse"*, this Constitution tolerated, however, certain funeral rites, which were not superstitious, if any such existed... *si quae sunt?*... But that, too, was only a provisionary tolerance, for the final end is clearly indicated: the Vicars Apostolic must do their utmost to see that even such rites will eventually disappear, *(penitus sublatis)*, and only the rites of the Catholic Church be practised.

One can understand then that in this atmosphere it would be dangerous to make the Roman liturgy of the Church in one way or another more Chinese. Therefore, from this period up till the First Council of China, held in Shanghai from May 14th till June 12th, 1924 the Catholic Church in China shunned all contact, in matters of worship and liturgy, with the rites, ceremonies and customs of the Chinese people. The council of Shanghai marks the last stage of this period. In canon 28 the Council reaffirmed all the prohibitions made by the Synod of Szechwan, held in 1803.

The whole of Chapter VI of the Acts of the first Chinese Council *"De vitandis ritibus superstitiosis in funeribus et cultu defunctorum" (Liber III, Pars II)* contains, as its title indicates, nothing but prohibitions. The obligation of the *"Furamentum circa ritus Sinenses"* is kept in its entirety, and a copy of the oath will be sent to the Holy Office or to the Sacred Congregation of Propaganda.

Finally, canon 490 contains the death sentence for the "Tsi Kin Mao", the ceremonial bonnet, the model of which had been designed by the viceroy of Fukien, in the period of the Ming Dynasty, for the use of the Jesuit missioners. The initiative to forbid its use in his territory was taken by Msgr. Mouly, Vicar Apostolic of Mongolia, in 1843. Here is the text of canon 490: *"Ut uniformitas in cultu obtineatur in omnibus vicariatibus, tempore celebrationis Missae aliarumque sacrarum funtionum, vetitum est deferre Sinicum pillum, cui vulgo nomen: Tsi Kin"*.

That was the last victim of a movement which sought uniformity, and the most exact conformity with the liturgical forms as they had been accepted in European countries. In the big Chinese seminaries, the classes of liturgy did not leave any space for "Chinese phantasies", as the learned professors termed them.

Helpful Measures

Another movement, however, was to begin for many missioners were aware that it was important to give at least some Chinese characteristics to divine services. Though this adaptation in externals (in the periphery) of the liturgy was very often left more

or less to the initiative, of each and every missioner, several customs nevertheless became common for all the missions of China.

In the first place, there are the prayers in Chinese, chanted or recited in common. Prayers of the Mass, and acts of thanksgiving, morning and evening prayers, the rosary, Way of the Cross, hymns and invocations for the feasts and times of the year, form an important literary collection, in beautiful language, and as far as the old texts are concerned, are largely liturgically inspired.

The essential part of these prayers is the work of the first generation of Jesuit missioners in China, grouped around Longobardo. As a recent study has shown, they were brought together in one collection in 1628. This collection was revised, augmented and compiled about 1665 by Scholars Verbiest and Buglio. The manual continued to grow, with material coming mainly from Jesuits, but also from Franciscans and Augustinians, up till 1823. At that date the evolution was practically finished and the manual has changed little to the present day.

The provinces of Szechwan, Yunnan and Kweichow use a manual compiled from 1773 by the Bl. Jean-Martin Moye, one of the earliest missionary figures in China. His manual is an amalgamation of traditional prayers, originating from Jesuit prayer formulas, and prayers of more simple language, composed by himself. The melody of these prayers, which is very similar to plain chant, was probably inspired by the melodies of Buddhist monasteries. Here is a translation of the text of the third prayer of the Mass during the canon:

"O Lord Jesus Christ, infinitely merciful, with full free will you have accepted the bleeding wounds and the death on the cross, to expiate the sins of man. You have established the Eucharistic Sacrifice, to nourish our souls and to heal our hearts, and to give us proof of your infinite love.

"We sinners, touched by your infinite benefits, repent our sins, we offer ourselves to you body and soul. We love you and adore you in the Most Holy Sacrament. We pray you to give us the grace, to redirect and attach our hearts to you. Lord, who in exchange for our little love, gives us your infinite love, grant us a holy death, and that we may enjoy with you the eternal happiness. Amen."

The mural paintings, in bright colors and surrounded by texts in Chinese, edited by the Zikawei Press (Shanghai) provided a devotional decoration appreciated by the faithful. These paintings, Chinese in matter and form, and reasonable in price to the missioners, were said, by later critics, to resemble children's pictures. But thousands of churches and chapels had them as their sole decoration, and for generations of Christians they were an eloquent reminder of the truths of our faith. They had the same catechetical role as the scriptures inscribed in our cathedrals.

Parallel inscriptions in big Chinese characters, colored lanterns, native carpets, Chinese orchestras, the noise of fire-crackers at the solemn moments of the Mass, all put an undeniably Chinese stamp on the liturgical ceremonies. The Christians felt at home, and all were able to participate in the religious services

But once again, these adaptations did not penetrate through the surface of the liturgy, which for the Chinese remained rather difficult to understand. About the year 1925 I was a missioner in Northwest China, in a sector that had been very recently opened for the apostolate. A very modest beginning, for the treasures of my sacristy were contained in a sack fixed to the saddle of my horse. One day, two young missioners, from Europe, passed through my mission. Their luggage contained a choice of vestments for the Mass, among others a complete red set, chasuble, and dalmatics. A wonderful occasion to celebrate a *Missa Sollemnis cum ministris sacris*. For the occasion, I invited all my Chinese neighbors and friends, also the mandarin of the place.

After the celebration of the Mass he came to congratulate us on the beauty of the ceremony. But I sensed that he was disturbed and asked him about it. To my question he answered: "The ceremony is very dignified and has a noble rhythm, the chant is pious and beautiful. But why do the priests wear these long white robes of mourning, and on top of them those vestments of red which is the color for young brides?".

The interpretation, at least for the Chinese, of certain symbols and liturgical customs, and the shortness of certain ceremonies, as those for marriage, or the sombreness—from a Chinese point of view—of the funerals, gave many missioners the desire, that the movement for adaptation might win the battle with those who wish uniformity according to European methods. Together with those who were in favor of adaptation, a veteran of the China Mission, Msgr. Hubert Otto, Vicar Apostolic of Kansu, called "the cathechist-bishop" (in China from 1876-1939), forced the synod of Signanfu in 1907, to accept a motion demanding a Chinese ritual for funerals. Fifteen years later he wrote: "It is absolutely necessary to employ a Catholic ritual for marriage."

But his was just a voice in the desert, because the movement for uniformity was so persistent that the Monita Nankingensia, used in many dioceses in China, thought it necessary, about 1930, to remind the priests again not to adopt an attitude of exaggerated fear towards superstition. At that period in China this appellation was applied to many things.

Liturgical Renewal

When the First Council of Shanghai sanctioned the rigid discipline—austere fruit of the Conflict of Rites—the dawn of a liturgical renewal was already visible. Cardinal Constantini, first Apostolic Delegate to China, initiated the first stages after his arrival in China in 1922. The Cardinal made himself an untiring promoter of Chinese art, (comprising architecture, painting, gold art work and music). The frame-work of the liturgy became broader, more beautiful and attained a really artistic value.

The paintings of Luc Chen, the *Melodiae Psalmorum* of Chiang Wen-yeh, the Chapel of the Collegium Ecclesiasticum in Peking, the liturgical panels of Fujen University, all formed around the liturgy was indeed a Chinese complement which is to be appreciated. These artistic manifestations were only a preface to the litur-

gical renewal, which dates back to May 22nd, 1935. On that day a letter was addressed to Msgr. Gaspais, Vicar Apostolic of Kirin in Manchuria by the S.C. of Propaganda Fide. This document approved a series of proposals concerning the participation of Christians in certain rites and ceremonies, because of a more precise understanding of their meaning, which removed all suspicion of their being superstitious in character. The occupation of Manchuria by the Japanese had given a new importance to these questions.

This Instructions was followed by three others, each on a broader scale. The answer of the S.C. Propaganda Fide to Msgr. Marella, Apostolic Delegate to Japan, referring to the same problems, recalled (as we have said already) the Instructions of Alexander VII to the first Vicar Apostolic. It orders the Ordinaries of Japan to observe the new directives.

An Instruction addressed to Msgr. Zanin, Apostolic Delegate to China, on December 8th, extends to that country the directions indicated in the two previous instructions.

The motive for this approval was given in the following terms: "It is well known that in the Far East certain ceremonies, which were formerly linked with pagan rites, have today, only a civil meaning of respect for the ancestors, love for the fatherland and of politeness in social relations, because of the transformation brought about by time in customs and ideas." The same Instruction abolished the century old oath on the Chinese Rites.

Finally the *"mens Ecclesiae"* was given priority in a fourth document (June 28th, 1941). Because of the evolution the rites experienced, it was forbidden to make up lists of rites and ceremonies, be they permissible or otherwise. Moreover the faithful are to be instructed—and here is an obligation for the clergy—about the present discipline of the Church concerning the Chinese rites. We have not had the time to put into practice this new discipline of understanding and tolerance, to bear fruit,—a discipline which opened a new era in the history of the Catholic Missions in China. The Sino-Japanese war was raging, and the greater number of the missioners were confined to concentration camps. They were eventually freed, only to fall under a Communist regime. Notwithstanding all that, the priests started to work on the method of adaptation. I quote here a few points:

A Christian adaptation of the ceremonies of a Chinese marriage, comprising a booklet of forty-three pages, was published in 1949 in the first issue of the China Missionary in Shanghai. A similar work had been undertaken for the funeral ceremonies. Putting into practice the rites for the blessing of the houses. Use of the Chinese language for the hymns of Benediction of the Blessed Sacrament was widespread. Also the use of the Chinese language for several parts of the ceremonies of Baptism.

Other projects which had only been prepared, are the celebration of a liturgy for the Feast of Chinese New Year, and using to full advantage the feast of the Dead on November 2nd, thus overshadowing the Feast of All Saints and Christ the King. For a working people, three feasts at a stretch is too much. Along the same

lines Christian ceremonies were composed for the feast of Tsin Min, a feast in honor of the dead; and for the celebration of a thanksgiving feast for the harvest.

The Communist Regime

Under the pressure of former restrictions, and the persecution organized by the Communist regime, the problems concerning the liturgy changed. Giving full value to the essential rites took precedence over the preoccupation to enrich and adapt the whole liturgy.

In two years the Church in China lost one third of her priests and several hundred Churches and chapels. Schools, hospitals, and Catholic orphanages were nationalized. Many churches, however, remained open and worship was tolerated, at least after a fashion.

In 1951 I celebrated my last Christmas in China. My diocese of Ninghsia had been—according to the technical term of those days—"liberated" since October 1949. Two years later the period of "land reform" started. To allow the people to dedicate themselves to this body and soul, all social functions, including religious services were forbidden. However, at Christmas we obtained permission to celebrate Mass, but only a Low Mass and without a server, as this task was a "remnant of feudalism" and so *a fortiori* the pontifical Mass with throne, genuflections, incense etc., could not be tolerated.

From midnight till noon Mass was celebrated without interruption, Holy Communion was distributed twice in the course of every Mass. Like waves ever renewing themselves the groups of Christians entered the Church, several of them after two or three days' walk, because there were no priests in their parish to celebrate the feast with them. In every Mass the ancient and familiar Chinese hymns and prayers were sung, and prayed by all.

That was a severe lesson for the Communist agents, guarding the doors of the Church. But for us priests, who took turns hearing confessions, it was a grand instruction: in the midst of persecution, the Mass remained the light, the joy and the strength of the Christian people, when all else had been lost.

This faithfulness to the Mass was not an improvization, but the blessed fruit of long perseverance. And I should like to point out that in our missions in China it is an old tradition to give very special attention to Holy Mass, its teaching and its celebration. On the other hand, the active participation of the faithful at Mass was helped by the common chanting of prayers, perfectly adapted, and universally known.

Finally, the fact that during these last years Holy Mass was often celebrated under conditions of liturgical nakedness, if one may phrase it thus, conditioned the people to grasp the essence of the divine sacrifice.

Because of the absence of priests Mass itself could not be celebrated, and the sacraments could not be administered. But this had also been foreseen. At the request of the Central Catholic Bureau of Shanghai, I

composed a manual in Chinese for the cathechists, explaining their functions in the absence of a priest and giving them the necessary texts. The main chapters dealt with the celebration of Sundays and feast-days, morning and evening prayers, the rosary, the way of the cross, baptism, act of contrition, spiritual communion, assisting the dying, funerals, marriages, and places of worship. The entire edition of four thousand copies was seized by Communist agents on the day of its publication and destroyed by them as reactionary literature.

When the clergy of China fought to save the essentials, Rome did not remain indifferent to the efforts made by priests to maintain the celebration of Holy Mass, or the stubbornness of the faithful to take part in it. On April 12th, 1949, Pope Pius XII permitted the Church in China to use the Chinese language, called "Mandarin", for the celebration of Holy Mass, with the exception of the Canon, which is said in Latin. In this manner, at the hour of persecution, the circle opened by the Brief of Paul V permitting the use of the Chinese Missal, was closed again. But because of the circumstances of the time the favor granted, but not promulgated, by Pope Pius XII, shared the same fate as the one given by Paul V. However our hope remains firm, that at the hour of Divine Providence, the Chinese Missal will be commonly used in China. It will be a most beautiful jewel — a Latin Liturgy enriched by traditional rites and by the contributions of Chinese culture.

Future of Chinese Culture

One objection could present itself: Chinese culture belongs to the past, the Communist hold has changed everything. Nothing is less certain. The Nationalist Republic later called the Popular Republic, lasted 48 years, compared to the 4,268 years which covered the period of the historical dynasties. One must not neglect such an element of time.

On the other hand, on the China mainland the Communist regime preserves with care the whole artistic and cultural patrimony of China. This regime endeavors to absorb all moral values. Hence the extraordinary efforts to absorb the spiritual force of the Catholic Church, at a time when it would be an easy task to annihilate all that is visible of the Church in China.

In the Chinese Diaspora, which apart from Formosa, Hong Kong and Macao, numbers more than ten million Chinese, out of whom 260,000 are Catholics, the Chinese communities, even more than in the country of their ancestors, remain faithful to the usages and ceremonies, customs and superstitions, handed down from generation to generation.

Therefore, on that blessed day when the apostolate in China can be resumed it will be opportune and beneficial, if the liturgy built not only out of contemporary elements, but mainly of contributions from the past, can be presented to the Chinese in a familiar pattern, not lessened or diminished, but enriched by its encounter with the tradition, the rites and the culture of the Chinese, and thus made more intimate, more beautiful, and more Catholic.

Pagan rites which involve all worshipers makes an active participation in the Mass particularly necessary in mission lands —

Community Mass In The Mission World

— By Most Rev. Angelo Fernandes —

AN eminent Catholic educationalist once remarked that the work of the Catholic Church in the world might be briefly described as getting people to come to Mass. Today, we would probably extend that to include the active participation of the faithful in the sacred mysteries.

In his great charter on Christian Worship the Pope of the Pastoral Liturgy recommended it as, "the duty and highest privilege of the faithful to take part in the Eucharistic Sacrifice and to do so with such active participation as to be in the closest union with the High Priest and to offer it together with Him and through Him, and with Him to surrender themselves." That was in 1948. A few years later, the Lugano Conference (1953) declared active participation to be particularly appropriate for our time and "more patently in mission areas and in those regions separated from the unity of the Church or the so-called diaspora."

Meanwhile the practice of active participation has increased by leaps and bounds and discerning minds have not failed to see in this development a "characteristic mark" of the life of the Mystical Body today, a distinctive trait stamped on the Church of our times by the late Pope Pius XII. The Pontiff himself hailed it as a "sign of God's providential disposition and of the moving of the Holy Spirit in the Church," and hence to crown his work in this field, he gave the world, almost like a last will and testament, the monumental Instruction of September 3rd, 1958. In it he had all his previous liturgical acts brought together and grouped into an organic whole and he expressed the hope "that these things would actually be carried into effect."

If *"Mediator Dei"* and *"Musicae Sacrae Disciplina"* wholeheartedly approved of the Liturgical Movement and recommended active participation, the Instruction provided the movement with its marching orders. At least for pastors of souls, it is no longer a luxury but an obligation to teach and encourage active participation which will bear fruit unto perfection.

Reasons for Active Participation

The reasons for a more active participation are not far to seek and are worth going into in some detail. In the first place, active participation is advocated not only for psychological reasons, but as a matter of principle, to emphasize that the laity, in virtue of their Baptism, are sharers in the Priesthood of Christ and in the offering of His Holy Sacrifice. The Mass is the Sacrifice of Priest and people; it is by na-

ture corporate and as such the laity should play their part therein. It is true, that, whether or not the people actively associate themselves with what is going on at the altar, the Mass retains its public and communal character; but this becomes articulate and is highlighted when the laity perform their role. Moreover, by active participation the people are made to realize that they are the Mystical Body of Christ and can better exercise their "lay priesthood." Their union with the Hierarchy is then attested and a spirit of fellowship and solidarity is generated and maintained.

If one realizes that one of the principal maladies of our age is the canker of an exaggerated individualism, a hang-over from the 16th century, then it will readily be granted that this is a great gain indeed and that active participation in the sacred mysteries is demanded by the climate of our times. It is, in fact, an admirable tool for fostering a "sense of community" and Christian charity in as much as the people learn the Mass as a community action by the simple expedient of being involved in it.

Further advantages of active participation are that the catechetical part of the Mass fulfills its function better, it imparts a greater knowledge of the Mass; the Mass becomes vital; and Christ is brought more consciously into daily life.

The passivity of the laity at Mass would also be overcome, for active participation would sustain their interest all through the Mass. It would bring them on time and keep them to the end, because it helps to make the sacrifice truly human and appealing, "a matter of flesh and blood as well as of mind and will." In fact, the very Mass at which they are assisting would become a greater act of love, because by being active their interest is heightened and their love intensified. This interest is climaxed in Holy Communion, the greatest active participation arranged by the Good Shepherd Himself, for the benefit of His beloved flock.

Above all, as living members of the Mystical Body the people by praying corporately would give greater glory to God and that is really what we are all here for, to allow Christ our Lord to continue, through us, to love His Father and all mankind. *"Per ipsum et cum Ipso et in Ipso Omnis honor et gloria."*

Reasons for the Mission World

These reasons for active participation apply with added force to the people of the mission field because of their peculiar needs and special circumstances. Non-Christian worship is characterized as having a very high degree of active participation, e.g., offerings of first fruits, singing, dancing, community celebration of feasts, etc. Non-Christians can hardly be expected to be enthusiastic about our Christian worship, if this is silent and in a foreign language. For them, mere attendance at a celebration is unappealing, not to say primitive! The result has often been, as missioners will testify, that converts to the Faith have been known to wander off into the forest at night to take part once again in pagan feasts where they could satisfy their natural inclination for self-expression in worship.

Active participation is then a necessity for such folk, especially if they are to acquire a lasting sense of gratitude and to be healthily proud of their new found Faith. This joy and pride in their Faith is essential, if they are to live contendedly in their surroundings without hankering after what has been left behind!

A living, joyous liturgy becomes all the more important when we remember that the Mass is not a daily item for many such Christians in mission lands, but a long awaited festivity that comes weeks, if not months apart. They therefore look forward to the event with intense longing and desire, and in the celebration of the Holy Mass, their ardent expectation must find its fulfillment. They must also be helped to prepare for the rare privilege of complete participation by Holy Communion.

Regular instruction might have provided the answer, but the neophytes are not easily reached by direct catechetical teaching once they have left the training school. Somewhat like the early Christians, they have to be content with assistance at Mass and, that perhaps, once in awhile.

It seems imperative, in such circumstances, that the teaching power of the liturgy be harnessed to the cause. No doubt its primary purpose is to glorify God, the goal of all Christian living. But, secondarily, the liturgy is a powerful means of producing a "Christ-like character" by instruction and formation. This is best accomplished by active participation in all its fullness not excluding the definite role now assigned to a commentator.

One outstanding feature of education through the liturgy is that it gives what it teaches. Properly carried out, it imparts truly religious knowledge of heavenly life, it makes that life appreciated, it communicates it in abundance.—"*I have come that they may have life and have it more* abundantly." The Liturgy, therefore, is superior to any form of catechetics and, if used to the fullest advantage, will produce better Christians and more lay-apostles. It is in itself an altogether splendid missionary tool. In point of fact, partly because of the dearth of personnel, and even more so because of the very implications of the Christian vocation, the development of the lay apostolate is one of the greatest needs of the mission world.

Moreover, secularist governments today are restricting the teaching of religion even in recognized denominational schools and in various other ways are cramping the Church's educational effort. Perhaps, the day may not be far distant when the sheep will be parted from their shepherds and left to their own devices! The fruits of active participation in the liturgy will then stand the flock in good stead and keep it loyal and faithful to the end. Nor is this hope ill-founded. For active participation focusses attention very pointedly on the Person of Our Lord, it establishes a close, vital contact between the sheep and their Good Shepherd.

The bond of friendship forged there, will grow and develop, more so when all, Catholic and non-Catholic alike, are attracted to the Master. Nothing in Christianity has greater appeal for them than the most beautiful among the sons of men, Our

Lord and Savior Jesus Christ. And He will not fail them. He will have them in His care.—*"And I, if I be lifted up, will draw all things to Myself."*

Preparation for Active Participation

The first step in making active participation come to life is training and formation. An intense catechetical effort must go hand in hand with formative experiences adapted to the intelligence, genius and culture of the people concerned. We must preach the Mass; we must explain the human drama, the gift-offering, and the self commitment implied in the Sacrifice, and emphasize above all the spirit of Faith which is the primary element of active participation. This is what makes it Christian. Participation in the last analysis will be in proportion to the intensity of Faith.

Under the impact of the technological emphasis of today, people tend to be materialistic in their feelings. They come to Mass with the fear of sin paramount in their minds or with the desire of seeking favors at the hands of the Almighty. They have to be taught the art of praise and thanksgiving which is the very function of the Holy Eucharist. Instruction has to cover the right objectives in season and out of season, v.g; the supernatural aspect of the Christian vocation, life in Christ for the individual and for the community. Ideas leading to the understanding of this objective must be emphasized, v.g; the doctrine of the Mystical Body, the laity's share in the priesthood of Christ and their Baptismal right to offer the Holy Sacrifice. Undue importance must not be attached to externals.

The spirit of the praying Church must be captured by deep intense Faith leading up to spiritual union with Christ. The problem of securing enlightenment on this matter is at the root of Christian life. The Mass cannot be isolated from the circumstances of daily routine. Promoting active participation means raising the level of Christian life to a pitch where all concerned will play their full part as offerers and as victims. One must not expect too much at the start, but a minimum of understanding of the Mystery of the Mass is essential. The Mass itself will develop this minimum, for in the immortal words of St. Pius X: "The Liturgy is the primary and indispensable source of the Christian spirit."

Adaptation must accompany instruction, with an accommodation of the liturgy and chant that would enable the neophytes in mission lands to share fully in the sacred rites, and feel at one with Christian life and worship. The great Eastern cultures for instance will never be Christianized without some adaptation to their needs, as was done by the early Church as regards the Roman Empire. And since cult and culture are rather closely interdependent, cultural adaptation must also include a fair measure of ritual accommodation. Missioners who know, have expressed the opinion that the lack of intelligibility and adaptation in our public worship has been responsible to some extent at least, for religious indifference, and for people going over to pietistic sects or even to communism.

To ensure that the functions of the priest as celebrant be carried out uniformly in all places, might be an acceptable solution, while the role of the people as participants in the liturgy should be adapted to regional needs so that an easy and wholehearted participation can be achieved.

The Goal of Active Participation

The Christian life is essentially a bond of friendship and an exchange of love between the Father and His beloved people. The Father gives Christ to His people as the complete manifestation of His love, and the people give Christ back to the Father as the full expression of their grateful love. Holy Mass in its structure recapitulates this plan of the Christian life and the goal and purpose of active participation is to make it a living reality for the individual and for the community. The aim of our efforts then must not be just activity but true interior participation, the worship of God in spirit and in truth; union with the Holy Trinity in a perfect spirit of surrender.—*"Be it done to me according to Thy word."*

This spirit can be manifested in a variety of ways — By prayer, by silence, gesture or by symbol, but it is done at its best through music and song. Man has a deeply-rooted instinct to express his ideas through song, especially if this expression is to be a public solemn act. Song is the language of charity. When a man is in love, he sings. Because of the very way God has made us, song lifts up our hearts. It has an exalting effect, a quality of joy which is most suitable to the sacrifice of the Risen Savior. Moreover, singing draws any group together and testifies to the unity of our minds and hearts. And so, participation in and through a sung Mass has always been considered the ideal.

The nobler form of the Eucharistic celebration, to quote the Instruction of September 1958, is the Solemn Mass, and the goal we must strive for is that the faithful regard this form of celebration with the esteem that is its due by participating in it in a suitable manner. But we must be realistic. Training people, particularly in the Missions, to sing even a Missa Cantata has its problems. Singing is meant to be a prayer not a distraction, and unless intense training, which is far from feasible, has so familiarized them with the music that through it they can cheerfully elevate their minds and hearts to God, the process may degenerate into a technical struggle to reach the end gracefully!

The difficulty is accentuated by the language problem. For not only must they be taught music which is more difficult than that for hymns and songs, but this has to be sung in a language which presents another serious obstacle, particularly for people who are, for the most part, illiterate.

And so though High Mass is a liturgical ideal not to be lost sight off, pastorally speaking, the key to success with active participation lies with a community Low Mass organized along the right lines. This seems to be the natural starting point, particularly in mission countries. Once the people have gotten into the swing of the movement, they can then be introduced to the more advanced grades of participation envisaged by the Holy See.

A Good Community Mass

Basically, three elements must find a place in a good Mass program v.g.; simple Latin dialogue, vernacular prayer and vernacular hymns.

The dialogue is the absolutely necessary line that draws the people to the altar, nay, into the altar. It should be confined to short responses and greetings and will then meet with universal and joyous acceptance.

In the selection of suitable prayers, the danger of confusion must be avoided; and place must be found for silence; the silence of fulness, of communion, which is the summit of prayer and participation.

Attention must also be exercised, not merely being absorbed in a prayer-book or missal but in "seeing" and "admiring," for the sense of awe and of wonder is essential to true religious sentiment.

The moments naturally indicated for song are the three processions, at the Entrance, the Offertory and the Communion and a hymn of thanksgiving to bring the celebration of the Mass to a close.

To be mindful also in the task of coordination are the distinctive office of the celebrant, and the relative role of the commentator or leader in the reading of scriptures and homilies.

However simple the program, the element of variety must never be forgotten. It makes for freshness and imparts a distinct relish to the Mystery of Faith.

It might be useful to add that in most mission lands people are appreciative of ceremonies that have a certain dramatic flavor, as for instance, a procession, an expressive gesture or a symbolic action. The program of a good community Mass should be pastorally sound, i.e., it should be for the people and not vice versa. It should be catechetically useful and so arranged that the structure of the Mass stands out in bold relief.

It must teach or rather deepen in the faithful the conviction that they must worship God—the prime duty of their lives; that they must do so in and through Christ and that they must worship God with one another as members of the Body of Christ. Or to put it in another way, it must bring the people into the action of the Eucharist in such a way that they perform their specific part in the action and secondly it must teach them who they really are as members of the Mystical Body and what the Mass really is as a gift-giving action.

A Sample Community Mass

Herewith is an attempt to frame a Community Mass calculated to make active participation come to life from the very outset.

1) *The Liturgy of the Word* could include:

a. Some introductory vernacular prayers said by the leader and people and (or) a suitable Entrance hymn, preferably in conformity with the liturgical season.

b. The appeal to the Mediator in the *Kyrie* should be made alternately by celebrant and people. The same is true for the short easy responses and greetings. The Latin dialogue should be the rule.

c. A free paraphrase would do for the *Gloria* or occasionally a vernacular translation recited by the leader and community.

d. The *Epistle* and *Gospel* should be read to the people by the leader while the celebrant is doing so at the altar. It would be wonderful, of course, if the celebrant himself could read these to the people in the vernacular without having to read them previously in Latin.

e. The *Apostle's Creed* should be recited by all in the vernacular. Since it is probably known by heart, participation becomes both easy and effective.

It goes without saying that the leader should be thoroughly conversant with his role and be fully prepared in advance with the short comments which he will use to introduce each movement of the drama of the Mass.

2) At *the Offertory,* a meaning and significance can be imparted to the bread and wine, symbols of ourselves, either through an appropriate motet or a suitable Offertory Prayer.

There is nothing to prevent the Leader placing before God all the needs and intentions of the congregation in somewhat detailed fashion through a General Prayer—*"Oratio fidelium,"*—to which all can respond after the manner of a litany. Care must be taken however not to intrude and it would be well to allow a few moments for silent prayer before the congregation joins in for the responses of the Preface in Latin. For what are strictly priestly prayers like the Collect, Secret, Post-Communion and Preface, the community joins in.

A powerful and dramatic aid to fruitful participation is the use of the Offertory Procession. In Mission lands it should form part of the Mass program, if not always, at least as a fairly regular feature. We shall have more to say on this subject.

3) *The Liturgy of the Sacrifice:*

The Preface over, the second part of the Great Eucharistic Prayer—the *Sanctus,* is recited or sung in the vernacular. An alternative might be an appropriate stanza of the entry hymns of praise to the Lord. Thereafter, for the great moments before and after the *Consecration,* silence should be the rule—attentive, alert, receptive silence, which will help one to appreciate most intimately Christ's complete sacrifice of Himself to the Father and to remind celebrant and people to offer and be offered with Him.

From time to time for the sake of variety and to deepen understanding and appreciation of the tremendous sacrifice, the leader could make a few comments or read a few short, appropriate aspirations both before and after the Consecration. Once again, however, we need to remind ourselves that proper participation demands *"non multa sed multum."*

4) *The Banquet:*

The *Lord's Prayer* is in the nature of "Grace before meals" and is a fitting preparation for the Sacred Banquet. It may be recited by the faithful together with the celebrant, but only in Latin with all adding the Amen.

The *Agnus Dei* follows with the *Domine non sum dignus,* both of which may be recited in translation. And then, as the faithful join with one another in the supper of the Lord, a communion chant is included to manifest our oneness and to bind ourselves ever more closely together. It may be well to keep reminding the faithful that Communion is the most

excellent participation in the Mass, that it gives the Mass its full meaning and unites the faithful round the table of the Lord.

A final hymn should bring the Mass celebration to a close, a psalm of *thanksgiving* and praise for the ineffable gift of the Holy Eucharist, or a chant appropriate to the season, like a Lenten lament or a Christmas carol.

Direct Participation and The Vernacular

Such a program is fairly easy to arrange, but it limits direct participation in the Mass more or less to the simple dialogue of the responses and greetings. And that is not good enough. As the people get accustomed to participation, they should be trained to respond liturgically also to the other parts that belong to them, v.g; the portions said by the altar server and the prayers of the Ordinary like the *Gloria, Credo, Sanctus-Benedictus and Agnus Dei.*

I suppose by dint of hard work over a long period it can be done, but experience has shown that, because of Latin, the performance is rugged and clumsy even after considerable practice. The *"Suscipiat"* and prayers at the foot of the Altar certainly constitute a hurdle for most people. But they can be skipped and replaced, as we have suggested, by an appropriate prayer or hymn. But what about the prayers and chants of the Ordinary?

We quote here what a Bishop from the Belgian Congo has to say: "I notice that we sing the *Kyrie, Gloria, Credo, Sanctus-Benedictus* and *Agnus Dei* in Latin on some Sundays and in the vernacular on others. The Christians then understand and sing with more conviction and devotion." (Rev. Andre Seumois, in *MISSION BULLETIN*—January 1959.)

A colleague of his, also from Africa, is more trenchant in his views: "The faithful do not understand Latin and mispronounce it in an unedifying manner, so much so, that these chants instead of bringing them edification involve deception for them. . . What is more, prayers that are incomprehensible to them are liable to be interpreted as magic formulae.

"Their religious sentiment," he adds, "cannot be expressed outside of their native language—elements of expression and the rhythmic chant according to their musical traditions. And if Christian religious functions are almost completely unassimilated, their religious sense will naturally express itself by a return to pagan religious practices.

"Active participation, so necessary for their souls, and so proper to their religio-psychological tendencies is made impossible through the use of Latin." (Rev. Andre Seumois—ibid)

We cannot bypass the problem. Living communication between the celebrant and people inevitably poses the crucial question—the use of the vernacular.

Latin has its advantages, especially for the safeguarding of dogma and the protection and fostering of unity. Even its partial replacement would raise grave issues concerning purity of diction, dialects, manner of writ

ing, etc. But Latin also has its disadvantages and especially from the angle of participation it is a wall between the people and the altar.

And the existence of such a wall is against the very principles of the liturgy, at least for those parts whose chief purpose is the instruction of the faithful. There should therefore be no objection on principle to the use of the vernacular for the catechetical parts of the Mass whose function it is to proclaim the Word of God.

The optional use of the vernacular by celebrant and people for liturgical prayers or chants like the *Gloria* and *Credo,* should be made the subject of a request to Rome in favor of missionary bishops, to be used at their discretion. This seems inevitable if direct participation in the Mass is not to be confined to the simplest Latin dialogue.

Rome has already recommended the use of the mother-tongue in the administration of the Sacraments and is almost certain to give the matter sympathetic consideration if bishops from the mission world would also sponsor the petition. Some already enjoy the privilege, but what is envisaged is its extension to the entire mission world.

The advantages of the vernacular may not be sufficiently appreciated. It would make worship "popular" in the sense that it would come closer to the people and its effectiveness would thereby be enhanced both as cult and as catechetics. That would certainly be a distinct help to interior participation.

Msgr. Saverio Paventi of the Congregation of Propaganda may have had this in mind when he wrote in 1949: "'In every mission country, hymns in the language of the people are to be heard, because every people prays more willingly in its own language and sings according to its own tastes. The messenger of the Gospel should, then, strive to have native melodies used for liturgical worship, even in the chant that accompanies the Holy Sacrifice."—(La Chiesa Missionaria, Rome. 1949, P. 43).

Moreover, the prayers of the Missal are masterpieces of their kind and their frequent recitation in the mother-tongue would certainly familiarize the faithful with the proper approach to God. The right emphasis would be placed on praise and thanksgiving, on the spirit of sacrifice and surrender which are at the very heart of true religion. The prayer of petition would perforce shed its monopoly and take on its deservedly secondary role. Only those who know the Mission world will be able to gauge the import of such a change.

Lastly, in places like India and Ceylon for instance, many of our non-Christian brethren attend paraliturgical Catholic services in which they can associate to some extent because they understand what is going on.

If, within reasonable bounds, more of the vernacular found a place in the Holy Sacrifice, may it not be that more of them would assist and thereby come under the direct influence of Our Lord Himself and His all-powerful grace?—*"And I if I be lifted up will draw all things to Myself."*

The Offering of Gifts

A very effective way of participating in the Mass which we cannot afford to ignore, is through the *Offering of Gifts*. These are the symbol of one's self and their offering is the expression of the sacrifice of one's self together with Christ. This idea needs to be emphasized in explaining the people's role at the Offertory, in connection with the Mass stipend, the Collection during Mass or Gifts for the poor made over on such an occasion.

By offering gifts, the Christian Community fulfills the duty of sustaining it's priest who "lives from the altar" and it's poor. Thus, the Offertory, besides being an expression of man's self-surrender to God, has a caritative function: it is the Christian form of social assistance which nowadays has become a secularized enterprise. This function should be mainly emphasized during Lent, and the faithful should be asked to bring to the altar the money or the food they saved for the poor by fasting.

A powerful and dramatic means to bring this home is the use of the Offertory Procession whether done with gifts of bread and wine or the acolytes marching to the altar from the rear of the Church with the cruets in their hands or those communicating placing a host in the ciborium to be consecrated. There are other variations. But if it can conveniently be done there is nothing better than real offerings. This is being practised in some Mission fields through gifts of rice, fruits or vegetables.

What needs to be emphasized is that there is no more powerful means for Christian living than the Mass known, understood, shared in and thereby loved and enjoyed. The idea of sacrifice is readily understood by people everywhere and when the whole process is not a lifeless dull routine but an encounter with the living God, an experience fully shared in, an exercise of the priesthood of Christ, then it produces Christians of whom one can justly be proud.

Here is a beautiful example from the well-known Chota Nagpur Mission which is one of the glories of Missionary enterprise in India. Rice-giving as a token of practical association with the Holy Sacrifice is a regular feature, but it is it's correlation with life that is so significant.

When about to cook the meals, the mother gets the children to kneel down, makes the Sign of the Cross with them (the smaller children have been taught to say "Amen") and recites the following prayer in Ouraon: "Heavenly Father, remembering the Holy Sacrifice of the Mass, I put aside a little rice. Vouchsafe to look down upon us all, small and big and upon our poverty." All answer: "Amen," and then make the Sign of the Cross.

Reaching the Church on Sunday one member of the family brings the rice put aside during the week and drops it into one of the two baskets which two men are holding in the center of the Church. When the Offertory is about to begin another man who has been standing at the back of the Church or in the Baptistery if there is one, brings in the cruets with wine and water followed by the two men bringing in the two baskets. The cruets are handed to the servers and the baskets are left in the Sanctuary

The poor people in the Mission fields may not be blessed with the so-called benefits of civilization and culture, but their simple minds and hearts of gold respond generously to the call of the Master in His Holy Sacrifice particularly when they have been trained to assist in the right manner and allowed to share wholeheartedly in the same.

Spontaneously, they enshrine the spirit of true participation in their own Mass hymns and come in procession to greet the priest with water and towel, with garlands and flowers and plates of gifts, as they are wont to do at their own "swagats." The refrain of a beautiful Mundari Offertory Hymn illustrates the point very well indeed.

"What shall I give You, what shall I offer You?"

"Lord at Your feet, what shall I give, what shall I offer?"

"All that is with me is all Your gift, my soul, my body,

"My speech, my loving friends and relatives, my house,

My fields and lands, my riches, all are Your gifts."

The repetition of "what shall I give you" in the refrain brings out the idea that all the answers are incomplete. The final refrain adds:

"Give me Your Love" which for the *Mundari* means, "Give me Your Love so that I may have more to offer You."

What more could we desire from people anywhere than that they should offer to God their all and be concerned only about loving the Father in Heaven after the manner of Christ Himself? Is this not the goal of all our efforts?

A Powerful Missionary Tool

No doubt the whole process may be long, drawn-out and irksome, but is it not worthwhile working wholeheartedly in such a fruitful direction?

No doubt we have to apply whatever other equipment is suitable to withstand the onslaughts of the enemy and the dangerous ideologies foisted on the masses in Mission lands, but have we not in the power of the living liturgy an admirable God-given instrument towards building up a correct sense of values, a high standard of Christian life, a sense of vocation and a spirit of community that is both the ideal and the need of the day?

Worshipping together in enjoyable fashion, appreciating in practice our oneness in Christ and with one another, generating a constant spirit of surrender and a love of the Father and all mankind, that is the greatest contribution we can make towards the Missions and that is what a Community Mass, understood and shared in, generates and maintains.

This is a dynamic, life-giving approach centered in Christ Jesus and we have every reason to hope that through its vitalizing influence the clergy and faithful of today, filled with every heavenly blessing and grace will go forth into the marketplace, "to restore all things in Christ."

Reports and Comments . . .

Twenty Four Psalms and a Canticle Arranged for Psalmody

AN essential aspect of the definition of liturgy given by Father Louis Bouyer, O.P., in his masterful work *Liturgical Piety is* the active participation of the faithful in the official worship of the Church. "Liturgy," he says, "is the meeting in convocation of God's people called together by God's Word through the apostolic ministry, in order that the people, consciously united together, may hear God's Word, itself, in Christ; may adhere to that Word by means of the prayer and praise amid which the Word is proclaimed; and so seal by the Eucharistic sacrifice the Covenant which is accomplished by the same Word."

One, therefore, understands better the statement of Pope Pius XII who says: "It is necessary that all Christians consider their principal duty and highest dignity that of taking part in the Eucharistic Sacrifice" (M.D. 102).

Experience has taught us that the community chant of Father Gelineau's psalms is a smooth and pleasant method in which to achieve for our faithful the consciousness of being one body in worship and to give them the proper means of adhering to God's Glad Tiding by prayers of praise and thanksgiving.

These psalms will help people to play in common more naturally. In the recently issued Instruction, on participation in the Mass, the Sacred Congregation of Rites explains that the congregational singing of short responses is the first degree of a community worship. It is easier to gather a group to pray together if we can start by inducing them to sing a simple antiphon. In Father Gelineau's Psalms, the Leader introduces the chant by singing the antiphon which the community repeats after him, and will continue to do so after each verse sung by him. Observe the recitative tune of the verse, its simplicity so like that of the plain chant. Its repetition makes it well adapted to the joyful proclamation, the "heralding" of God's wonders for man. The entry Hymn or "Introitus" which is given to create the right atmosphere for the day, challenges one to renew this important motivating part of the Mass. These Psalms are chosen because they can be adapted to almost all the great feasts of the Liturgical Year. Several of these Psalms are also well adapted for the communion chant which aims at creating a genuine union of the Faithful not only with Christ but with each other. Experience has shown that people can remember the verse quite easily, due to its frequent repetition and simplicity. The influence of such repetition is observed even during hours not devoted to formal worship when, children and adults are known

to sing them during work and at play.

These psalms provide people with a good prayer. The choice of Psalms as community prayer is advantageous not only because they are prayers inspired by God, Himself, blessed by the use made of them by Jesus, Our Lord, Mary and many Saints of the Old and the New Testaments, but also because they are wholly centered on God and are yet deeply human. Learned and ignorant, children and adults, find them well adapted to their needs for the simple reason that the Psalms can express the deeper emotions of man's heart. Admiration, thanksgiving, confidence alternate with trust, sorrow and all the religious sentiments. These psalms are especially adapted to the oriental mentality which is more intuitive and which acts by association of images and ideas more than the logical and analytical occidental mind. In these prayers composed by the Orientals, the great sentiments of Faith, Hope, and Charity are not divided and classified as in most of our prayer books. Adoration, confidence and filial trust are commingled in a fundamental attitude of Love for God, the Heavenly Father and Almighty Lord.

The Semitical text of the psalms through veiled allusions leading to mental association of images or ideas suggests to the oriental mind a rich background of God's wonderful attributes and of man's deep religious attitudes. The expressions used in these psalms are moreover well adapted to simple people, because it is full of images, concrete in language and sentiment. These qualities make the Psalms very motivating and therefore challenging. They verify the qualities emphasized by the Encyclical Letter *Mediator Dei:* "their careful performance, carried out with becoming dignity will easily arouse and inflame the faith and reverence of the Christian Multitude" (M.D. 230).

The handling of the book is explained briefly and clearly in a short preface. Highly rythmical, these psalms should be sung at an even pace so that the important syllables will receive proper emphasis. The melody is agreeable to oriental and to occidental ears alike. "We are perhaps confronted with a supra-temporal and supra-continental art, employing the groups of intervals which are natural to the human ear in all ages and in every civilization" (Father P. Brunner S.J. in his interesting study of the question "the psalms in the Missions" Lumen Vitae 1956, p. 477). Sung either alternately by two choirs or by the choir and the assembly, the psalms can also be sung by a selected choir or a soloist, and punctuated by the antiphons rendered by the whole community.

A precise table gives the titles of psalms and suggestions on how to use them. It is practical for priests who need in their busy schedule some precise advice on what and when to sing V.g. "My Shepherd is the Lord" *(Dominus regit me)* is suitable for Baptism, Holy Communion, Corpus Christi, pilgrimages, and morning prayers. Seven of the psalms are suggested for morning prayers, four for night prayers, and among these seven of which are adapted for Holy Communion and three for processions. As for weddings, funerals, Baptism and pilgrimages, particular psalms are adapted to them, and a good selec-

tion of these Psalms is made for the different feasts throughout the liturgical year. From Advent to Corpus Christi there are many occasions to use these psalms.

These psalms easy to remember, can be learned through repeated audition. This fact obviates the need of providing a text for each individual. In the beginning, the congregation will be invited to sing only the antiphons and to listen carefully to the chant given by the choir. Later, they might be invited to alternate with the choir in singing the chant.

Although community worship is not precisely intended to instruct our people, nevertheless, it should bear in itself the Light that Christ came to give us. There is no doubt that the doctrine given in the psalms is of primary value, because it was taken from the very source of divine Revelation. However, the fruit that could be harvested through these simple hymns depends most of all on the enthusiasm of the priests. Those who have used them are unanimous in their praise, remarking that their pupils delight in singing them even outside class. The English wording of these psalms is a handicap in many places in which this language is unknown but translation into the national language should be attempted to explain the text.

The original French version of these psalms was published in 1953 by *Les Editions du Cerf* and is well known in many circles in French speaking countries. The English translation of 1955, partly adapted, did not in any way detract from the beauty of the original but on the contrary, enriched it in some ways, by giving it some new melodies for the Antiphons.

There is also a booklet of accompaniments and four-part vocal harmonies published by "The Grail."

Rev. Jean Seffer

TWENTY FOUR PSALMS AND A CANTICLE ARRANGED FOR PSALMODY. By Joseph Gelineau, S.J. Published by the Grail (England) 58 Sloanne Street, London S.W.I.

Shaping the Christian Message

WE are all aware nowadays, of the great evolution taking place in Catechetics. More and more missioners are searching for better methods to provide themselves and their Catechist with instruments adapted to modern needs. Method, they agree helps, although personal qualities and the sanctity of the Catechist remain more important than good teaching technique and equipment. But when they are told to renew not only their method but the "content" itself of their doctrine, they are disturbed. Is doctrine not unchangeable? Is it not codified in the canons of the Councils and of Ecclesiastical Law?

To reconsider the doctrine as proposed, sounds suspicious to many since our doctrine is all there in our catechisms, well summarized and clearly exposed in a way easy to memorize. Their care in keeping sound orthodoxy is indeed praiseworthy and the sad experience of the

so-called "New Theology" makes one more prudent in accepting new views on our doctrine. Yet, such an attitude of defense against the Kerygmatic approach which is spreading in our Mission fields exposes the missioner to the danger of misunderstanding the new catechesis which has been emphasizing more and more the problem of the content of the Message. Are not we missioners, more than anybody else, entitled to profit by this revival?

The book that we present, *Shaping The Christian Message,* offers some enlightening remarks about this problem of the content of our doctrine. It shows that modern catechism aims at presenting our Christian Doctrine less as a religious instruction than as a joyful Message, stressing in a challenging way God's loving invitation to men of good will.

This book is a compendium of thirteen studies made by specialists chosen among the best authorities in modern catechetics. The first part introduces in five chapters the catechetical problem under its historical aspects. It gives a very interesting survey of Religious Education since the beginning of the Church. Is not history master of the present time? And do not events keep repeating themselves? "Religious Education from Early Christianity to Medieval Times" by Rev. Gerard S. Sloyan, S.T.L. and "Religious Education in Late Medieval Times" by Rev. Joseph Jungmann, S.J. show two important things. Firstly, that Christian instruction and education were provided at the beginning during the liturgical functions and especially during the Eucharistic Celebration. Special instructions were given only to catechumens before their Baptism. Secondly, it appears that religious instruction for children was left almost entirely to the care of the family and of the Godparents. In later Medieval times when an effort was made to adapt Religious Instruction for the children, it consisted almost exclusively in memorizing doctrinal formulae with emphasis given to moral life. Needless to say, only a small minority was given such an instruction, for it is definitely known that the true pedagogue of Christian children for centuries was the Christian family and its environment. Christianity pervaded the entire social life through its numerous feasts and dramatic celebrations, through its customs, shrines and buildings. However, due to the lack of systematic instruction, secondary elements and even superstitious practices were often given more importance than essential and vital truths.

In the two following chapters: "Religious Education in England in the Penal Days (1559-1778)" by J.D. Critchen and "The Catechetical Method of Saint Sulpice" by Canon Joseph Colomb S.S. has established the fact that progress was made in methodology. Through a literature adapted to the needs of the persecuted people and through a method still up to date in many points, new generations were provided with better instruction. But due to the ignorance of sound pedagogy, based on the knowledge of the nature of the child, and also due to the profound inroads made by the de-Christianized modes of thinking and reacting, this renewal had no spectacular or lasting results.

Father P. Ranwaz, S.J. in his study: "General Tendencies in Contemporary Catechetics" clearly exposes

how, since the first World War, the catechetical revival went through several important phases. The effort to adapt the methodological problems to modern catechesis brought lasting results. Teaching became more inductive and concrete. Historical presentations from the Old and New Testaments were better adapted, to the mentality of the child. Activities during class were soon used by teachers who were told to make the children learn by doing and dramatizing particularly the praying of the lesson.

Individual work in Catechism was fostered as much as possible and great care was given to the influence of the surroundings on the behavior of the children. Catechism became a catechumenate, carried out in groups well organized for this purpose. Finally, the greatest attention was given to the study of the content of the catechism under its kerygmatic aspect. It soon became connected with the Biblical Revival and the Liturgical Movement and has developed into an initiation of a New Way of Live, lived by the Christian community. What had to be done became as important as what had to be known. As a consequence, Catechesis became no longer the monopoly of the class of Religious Instruction but the task of all the educative agencies, mobilized to participate in such a great undertaking.

The second part of the book deals with theological and scientific considerations concerning Religious Education. In a remarkable study: "Introduction to a Pedagogy of Faith," Father Coudreau S.S. gives an introduction to the first formation of a life of Faith. It is made by the building up of religious attitudes. Mental discoveries of God's magnificent attributes and loving care for us giving rise to emotional reactions chiefly of joy, trust and love, lead to the voluntary surrendering of the whole person to God. A great task indeed, was assigned to the catechists, a task for which special training is required. In the following chapter: "Primary Religious Education and Primary Teaching," Canon Andre Boyer suggests how to form in the little ones these fundamental religious attitudes, generating habits of a life of Faith.

Father Gustiav Weigel, S.J. in "The Meaning of Sacred Doctrine in the College" proposes that a course for college students should not be a program for the school of divinity. It should be a challenging presentation of the Christian Doctrine connected with a dynamic vision of man's vocation. It should not be a polemical expose, as is too often the case, but a positive expository presentation of the "Glad Tidings" of Christ. Stress should be put on the social-religious formation and the course should aim at introducing the students into the life of the Church as active members of their communities. Father J. Hardon in his "New Era on College Religious Instruction," shows how the revival of the social aspect of our Salvation in Christ through the Church and its official Worship "Liturgy," renews the presentation of our theological doctrine given to our College Students, enriched by Thomistic studies.

In the third part of the book emphasis is given to practical considerations. Father J. Hofinger, S.J. in "The Formation Our Catechists

Need," gives both a rich doctrine and a useful application in training these precious auxiliaries of missioners. "The Use of Words: A Problem of both Content and Method" by Canon F.H. Drinkwater gives the fruits of a long experience in catechesis. It is a practical study of the qualities of our language in teaching Religion either in Catechism or in Sermons. The book ends on two studies concerning specific problems. J. Maguire in "Newman Work at the College and Universities" presents a study of the problems concerning the religious instruction and formation of the many students attending non-Catholic institutions. Finally, Father Delcuve in "Confirmation at the Age of Reason," shows the convenience if not the necessity, of confirming children at the age of reason, not earlier or later.

In this book, missioners will find valuable instructions on modern catechetics. They will find in it an abundance of ideas to ponder and many practical applications for their daily apostolate. I will conclude this review with the advice given by Father Hofinger: "In a land with an army of active catechists there is also need for a greater number of first class, educated, catechetical specialists and thinkers."

Rev. Jean Seffer, S.J.

SHAPING THE CHRISTIAN MESSAGE. Essays in Religious education—Edited by Gerard S. Sloyan 1959—327 pages.

The Church in the Theology of St. Paul

THE importance of the Church for our salvation demands a competent instruction on the Church for But — as is now noticed more and But—as is now noticed more and more — the traditional catechetical literature about the Church has the shortcomings of a too exclusive apologetical orientation which is the result of controversy with Protestant interpretations. Much pain is taken in seeking and proving the true Church. But after we have found her, our books usually don't continue with the same effort in pointing out the priceless treasures the Church possesses. As a consequence we frequently gain only a "conviction" about the Catholic teaching concerning the Church rather than a personal "estimation" for the Church who leads us to salvation, not just by her "existence" but by what she "is" and "offers."

The remedy is a return to God's own teaching and revelation concerning the Church; in particular to St. Paul. This is the reason why we consider the present book of L. Cerfaux invaluable to missioners. As in an earlier book entitled, "Christ in the Theology of St. Paul," the author studies the teaching of St. Paul concerning the Church, by following the historical sequence of St. Paul's writings. This approach by which we trace St. Paul's own growing development and not a logical system of our own choosing, rewards us with new insights and better understanding.

Rev. Martin Ramsauer

THE CHURCH IN THE THEOLOGY OF ST. PAUL. By L. Cerfaux Herder and Herder, Pages 419, Price $6.50.

Communist Policy

Sino-Soviet Interest In Asia

THE change in the Soviet line towards more active support of the Communist and Left-wing elements in the independent States of Asia and Africa, indicated earlier in the year by direct or indirect Soviet criticisms of such "bourgeois nationalist" leaders as Mr. Nehru and President Nasser, has been confirmed. But it is still mainly expressed in guidance to the international Communist movement, and Soviet policy remains one of ostensible friendship and aid towards the neutral Governments themselves. Soviet encouragement for the Communists is aimed particularly at those countries where communism is a significant factor (e.g. in India and Indonesia), while it still plays up the virtues of neutrality where communism is weak (e.g. in Nepal).

The current Soviet propaganda directive was clearly expressed in the theoretical journal *Kommunist* earlier this year. Having won their independence and proclaimed neutrality, an article in the February issue stated, the Afro-Asian States were entering a new stage where progress depended on the "alignment of internal forces" and domestic programs; Communists should rally progressive elements and form "anti-imperialist" and anti-feudal popular fronts. The Afro-Asian States, it claimed, wanted to become "economically independent from the imperialists" and to take their own path, "by-passing the capitalist stage of development." Another article in *Kommunist* asserted that Soviet bloc support for the underdeveloped countries corresponded to their interests, since "without the total liberation of all peoples from imperialist domination, the course of world Socialism could not be completed." None of these ideas is new, but the current emphasis upon them—is clear warning of the subversive aims underlying Soviet bloc friendship with the African and neutrals.

The Soviet attitude to India over Tibet differed markedly from that of China. Soviet comment, it is true, supported the Chinese line on the revolt itself and accused "Western imperialists" of inspiring unrest in Tibet, but it avoided any references to Indian involvement. It seems clear that the Soviet leaders want the revolt to be forgotten as quickly as possible, so that Communist prestige in Asia will suffer no further damage. In an interview with the Indian paper *Blitz*, Mr. Khrushchev refused to answer a question about Tibet—an "internal Chinese matter"—but went on to state that the revolt seemed to have been caused by "reactionary

elements which resist everything new." For the most part, Soviet publicity organs continue to praise Indian policies and the Indian leaders; there has been no repetition of the attack on Mr. Nehru by Soviet Academician Yudin in the *World Marxist Review* last December and the Indian Communists continue to be given little publicity. On the other hand, the recent Communist-governed Indian State of Kerala was held up as an example to other parts of Asia. So far there has been no Soviet comment on the latest unrest there.

Since the beginning of the Communist economic offensive in Asia in 1955-56, India has been granted Soviet bloc credits worth about $370 million, of which probably less than half has been utilized to date, mainly for building and designing industrial projects within the current Indian Five-Year Plan. The biggest project, the Bhilai steel works for which a Soviet credit of $132 million was given, started production of pig-iron in March and hopes to start producing steel in a few months. It is unlikely to be completed by the target date of December, 1959. Other projects, such as a power plant, a plant producing heavy machinery, and an optical glass factory appear to be still at the designing stage. Czechoslovakia is responsible for building a foundry and has completed sugar refineries and a cement plant. According to *Soviet News* of June 10, more than 500 Indian technicians and workers are being train in the USSR to work on these projects. Other Soviet bloc offers are reported to be under consideration, but the only agreement concluded (on May 29) during a visit by an Indian economic delegation to the USSR was for the pharmaceutical industry. A Soviet credit of 80 million roubles (about $20 million) was granted for building State-owned Indian drug and surgical instrument factories.

Continuing Soviet interest in Afghanistan was expressed during a visit by the Afghan Prime Minister, Prince Mohammed Daud, to the USSR from May 16 to 22. At a Kremlin banquet on May 21 fulsome praise was given to Afghanistan's policy of neutrality and friendship with the USSR; Mr. Khrushchev referred to the "positive results" of Soviet-Afghan economic cooperation and said that it should continue. Up to the end of January 1959, the USSR had granted Afghanistan loans worth about $115 million, compared with about $52 million in aid from the United States. On May 15 Afghanistan and the USSR signed a contract for Soviet aid in building Kabul airport, and on May 28 they signed an agreement on the expansion of technical cooperation. The only details given of the latter were that the USSR would help to construct a 500-mile motor road between Kushka, Herat and Kandahar—i.e. from the Soviet frontier Southeast towards Pakistan. No new Soviet credits appear to have been asked for or offered.

Geographically and strategically, Indonesia is clearly of less importance to the USSR but Soviet bloc aid to Indonesia is presumably expected to yield good dividends. On the one hand it may help the already strong Indonesian Communist Party; on the other it should strengthen the position of neutralist President Sukarno, who remains friendly to-

wards the Soviet bloc. On June 8 it was announced in Djakarta that the USSR had granted Indonesia a credit of $17.5 million (in addition to previous credits of $100 million) to build a stadium in Djakarta and a technological department in Ambon. The credit would be repayable within twelve years in Indonesian goods or convertible currency. Czechoslovakia, Poland and East Germany are building a tyre factory and a sugar mill, and supplying tractors, ships and other equipment on credit. Some difficulties and delays have been reported, especially over the East German sugar mill, but in general Indonesia appears to be satisfied with the projects. China has granted some $11 million worth of aid to Indonesia as a gift, in addition to $50 million worth of credits.

In the first general elections held in Nepal (February to April 1959), the Congress Party won a large majority and its leader, B. P. Koirala, became Prime Minister. In a statement on May 28, he reaffirmed the previous Government's policy of independent neutrality and friendship with both India and China; he also endorse its agreement with the USSR for the establishment of a full Soviet Embassy in Khatmandu in the near future, adding, however, that he would like similar relations with other States. He has also expressed Nepal's intention of continuing her ties with the West and at a Press conference on May 29 he denied that the acceptance of United States aid for building an aerodrome on the Nepalese-Chinese border implied that an American base would be set up there.

Sino-Soviet attempts to penetrate Nepal and detach her from her Western ties are apparently being maintained in the face of this friendly but cautious attitude towards the Soviet bloc by the new Nepalese Government. Thus, grants of Soviet aid are accompanied by praise for Nepal's neutrality, suggestions that the Communist countries are her best friends, and attempts to discredit Western interests in Nepal, including the activities of Western missioners. A Moscow Radio commentary broadcast to Southeast Asia on (June 4,) for example, described Nepal's foreign policy as "serving the cause of peace in Asia," but went on to assert that "some people in the West" looked upon Nepal as a convenient site for bases and espionage organizations directed against the "peace-loving Asian States". It reiterated Soviet support for the Nepalese people's aim of "strengthening their independence" and gave details of the latest Soviet aid to Nepal.

Sino-Soviet overtures to Nepal date back to 1955, when Nepal became a member of the United Nations and took part in the Bandung conference as an independent Asian State. By 1956 both China and the USSR had established diplomatic relations with Nepal, although they were represented only by their Ambassadors in India and had no missions in Khatmandu. China was the first to initiate closer ties. In September, 1956, Sino-Nepalese friendship was formally endorsed in an agreement which also regulated Nepal's contacts with Tibet in view of the latter's incorporation into China in 1951. Under the agreement, Nepal recognized China's sovereignty over Tibet and agreed to give up her special privileges there. In return she was allowed to maintain three trade agencies in Tibet

and trade facilities at four markets, on condition that China was granted reciprocal facilities. In fact, however, the Nepalese trade agencies and Consulate in Khatmandu were able to start operating only in October, 1958, and it has become clear that Nepal faces may trading difficulties in Tibet.

In October, 1956, the Nepalese Prime Minister paid an official visit to China, where he was offered economic aid, partly in cash and partly in equipment and services. The offer (worth 60 million Indian rupees—$13 million) was formally accepted in March, 1957. In January, 1957, Mr. Chou En-lai announced during his return visit to Nepal that a first installment of 10 million rupees had already been paid. The second installment was paid in 1958; nothing has been heard so far of the promised equipment and advisers. At present China probably prefers to let the Soviet Union provide these.

Serious Soviet exchanges with Nepal began only in 1958, when the Soviet Ambassador in India presented his credentials in Nepal and invited the King of Nepal to visit the USSR. During this visit in June, 1958, the first offers of Soviet aid were made. In the event Nepal has preferred aid in the form of gifts rather than repayable loans, and may have received less than was originally intended by the USSR. In December, 1958, Nepal accepted gifts of an aircraft, a motor car, a dozen bicycles and three motor boats for the King's lake at Khatmandu. On April 24 an agreement was signed for a further Soviet grant of aid worth 30 million rupees ($7.5 million). This is for building a hydroelectric plant, and sugar and tobacco factories, and for survey work on an East-West road (American and British technicians are already building a number of North-South roads). Soviet advisers will be employed on the projects. The USSR has also undertaken under the agreement to build and staff a 50-bed hospital in Khatmandu. It was announced at the same time that Nepal and the USSR would establish full diplomatic missions in each other's country in the near future.

The Nepalese Communist Party. The Soviet technical mission sent to negotiate the aid agreement with Nepal arrived there in February, six days before the start of the general elections. Their presence may have been intended to influence the electors, although there was clearly no chance of major Communist successes. In the event, the Congress Party won seventy-three seats out of 109; the Communists only four seats. With an estimated membership of 3,500 (in a population of nine million) the Communist Party was not represented in the caretaker Government appointed in May, 1958, but succeeded in winning a number of seats in the municipal elections held early in 1958. Their policy has been to exploit grievances over economic and political reforms and to urge a lessening of Indian influence in Nepal; they have also supported closer ties with the Soviet bloc. The Party is divided in its attitude towards the monarchy. As in India, it appears to have difficulty in formulating a line that is both popular and different from that of the Congress Party.

In Laos, where the Soviet and Chinese leaders have little hope of influencing the Government, they are attempting to protect the remains of

the Communist-led Pathet Lao movement and to ensure that the Government adheres strictly to neutrality. On May 30, the Soviet Government sent a Note to Britain (as the other co-chairman of the 1954 Geneva conference), supporting North Vietnamese and Chinese allegations that the Laotian Government was breaking the Geneva Agreements. The situation in Laos was subsequently discussed by Mr. Gromyko and Mr. Selwyn Lloyd in Geneva, but apparently without any agreement either on the facts of the situation or the measures to be taken there.

The Western view is that the Geneva settlement on Laos has been substantially carried out by the integration of the Pathet Lao into the Royal Laotian Army and administration last year, that the presence of the International Supervisory Commission is therefore no longer necessary in Laos (as it stated itself in May, 1958), and that special international measures to protect the Pathet Lao now are an interference in Laotian internal affairs.

Both the Chinese North Vietnamese Governments had been campaigning for some months past for the reconvening of the International Commission on the grounds that the Laotian Government had allowed an American build-up in the country and thus violated the 1954 Geneva Agreements. In spite of official Laotian Government denials, the Communist propaganda offensive continued and on February 26 a Soviet Foreign Ministry statement endorsed the Chinese and North Vietnamese complaints against the Laotian Government. In the latest Communist diplomatic and propaganda offensive, the demand for the reconvening of the International Commission was based on alleged Laotian Government persecution of the former Pathet Lao forces and their political "front", the Neo Lao Haksat (NLHS).

Agreement had been finally reached in 1957 for the integration of the Communist-led Pathet Lao units into the Laotian Army and administration and the legalization of the NLHS. The virtual accomplishment of these agreements and the disbandment of the International Commission apparently led the Communist world to envisage an end of Communist activities in Laos. Remaining Pathet Lao battalions suddenly demanded more posts in the national Army and higher back pay, and in May one battalion resisted integration on the agreed terms. After being declared mutinous by the Government and becoming involved in minor clashes with Government forces, it attempted to flee into Vietnam. Meanwhile, the NLHS leaders in Vientiane were put under house arrest for a short period on suspicion of having incited the Pathet Lao units.

These were the events described in May by China and North Vietnam (and later by the USSR) as "American-inspired" attempts to lead Laos into civil war, as a pretext for "dragging her into SEATO" and violating her neutrality. The reconvening of the International Commission was demanded but no suggestion has been made so far for sending Communist aid in money or materials to the dissident Pathet Lao. The Sino-Soviet object in seeking a return of the International Commission is no doubt to prevent the Government from taking strong measures against the remainders of the Pathet Lao movement and the NLHS.

Peking's Colonial Policy

THE prospects held out to the people of Communist China of ultimate benefits from the "leap forward" depend to a considerable degree on the program for exploiting the natural resources of non-Han territories under central direction and with Han manpower—the overcoming, that is, of the "shortcoming" defined by Chou En-lai in April, 1957:

"In our nation, the Han nationality has many people but not much land, and the minority nationalities have few people but much land. This situation is a shortcoming."

Peking's internal propaganda therefore paints exhilarating pictures of the mineral wealth and other potentialities of the "border regions," and seeks to inculcate the empire-building spirit into the youth of China. "The frontier regions of the fatherland are a treasure-chest," proclaimed an article in Chinese Agriculture and Reclamation, saluting at the same time the pioneering work of colonists from the Chinese part of the People's Republic:

"Under the illumination of the Party policy on nationalities, tens of thousands of workers, peasants, students and cadres, as well as engineering and technical personnel from all fronts in intramural China, have voluntarily proceeded to their respective production and construction posts on the frontier and in the national minority regions. Shoulder to shoulder, they worked with the people of various brother nationalities, north and south of Tienshan, on the Chinghai and Tibetan plateaux, in the Tsaidam Basin, at the foot of the Chiliensban, in the great northern desert, on the big prairie of Inner Mongolia and on Hainan Island. They stood the test of bitter cold, scorching heat, and the beating of storms and sand, they went through thick and thin and days of hardship, but they finally succeeded in making the wasteland produce grains, the desert spit crude oil, the 'steel water' flow out from mines."

The economic motive is shown to be compelling in itself. The same article estimated that 80-90 per cent of the total oil resources, 55 per cent of lead, 47 per cent of copper and 22 per cent of coal are to be found outside China proper in the frontier regions inhabited by minority peoples. Inner Mongolia was said to have 17.3 per cent of the Republic's total iron deposit, while "some people call Yunnan the kingdom of non-ferrous metals." Half the total forest-area and over 350 million mow (one mow—one sixth acre) of reclaimable land were shown as further prizes.

Closely linked with the economic motive is the aim of "unification," to be achieved "through Communist cooperation and working and living together." Development in the minority areas has to proceed by means which will weaken, rather than strenghten, the power of local nationalism. As early as 1952 a firm line had to be taken with the expectations of minority peoples that with economic progress a real meaning would be given to "regional autonomy."

"Some people of minority nationalities misunderstand nationalities' regional autonomy. Some think that

regional autonomy is independent sovereignty wherein the leadership of the government of a higher level is not needed. Some think that since it is an autonomous area, then there is no need for Hans. Some think that after regional autonomy has been started, the Han cadres who are now helping them enthusiastically will leave them.

"It is necessary to continue to educate all concerned so as to remove their doubts, anxieties and misunderstandings in this connection," states Ulanfu, Chairman of the Inner Mongolian Autonomous Region.

A further aspect of this policy is seen in the theory that the youth of China, now being summoned for service in non-Han areas, in terms reminiscent of Khrushchev's "virgin soil" campaign in the USSR, will themselves be improved thereby as Communist material. Through such work, said the *Kwangming Daily* of January 24, 1959, they can "reform themselves into new persons imbued with communism who can withstand storms." Party control of the settlers is essential. "Attention should be paid to the ideological work from beginning to end."

The number of Chinese settlers in minority areas was given in a report transmitted by *New China News Agency* on December 1, 1958:

"Since 1955, 1.38 million people have migrated from other parts of the country to North-West China, the North-East and Inner Mongolia... Preparations are being made to accommodate the many more people expected this winter and next spring".

This is a faster rate of colonization than that experienced in the first Communist settlement of Soviet Central Asia, where the comparable figure is 1.7 million new settlers in Uzbekistan, Tadzhikistan, Turkmenia and Kirghizia during the longer period 1926-1939. These latter migrations more than doubled the Russian proportion of the population in Turkmenia and Uzbekistan, and reduced the indigenous percentage everywhere.

Nothing in Soviet Asia, however, has yet approached the transformation in the population analysis of China's "Inner Mongolian Autonomous Region". Due to the re-drawing of boundaries as well as to immigration there was in the Region, according to its Chairman Ulanfu on February 26, 1958, only one Mongol to every seven Hans.

The Communes Reaffirmed

IN recent weeks the most important topic in the press of Peking and other cities has not been the outcome of the foreign ministers' conference in Geneva, nor the question whether further attacks on the Nationalist islands are to be made, nor the present reorganization of Tibet; the major worry of the press and government, and still more of the people, the ordinary people who have to eat and who also have to get their hair cut, is that the communes have seriously interfered with the crafts that provided satisfaction for these most elementary needs.

The setting up of the communes was inspired by a vision of grandiose dimensions. The waves of this dynamic tide gave promise of the ocean of the coming last stage of humanity, communism in its full flood. This vision of grandeur is being unpleasantly disfigured by the down-to-earth objections of Sancho Panzas, who talk of pigs, vegetables, needles, buttons and barbers.

When basic necessities can no longer be met, one would expect that the whole system of communes would be revised or even scrapped. But the system remains, and, in spite of the not too cryptic criticisms of comrade Khrushchev, Peking is still asserting proudly the ineffable superiority of this new organization. Concessions are being made in one direction or another over common kitchens, or industry in the communes; a major victory was won by the pigs in that the Party had to concede, against the march of history, the possibility of granting a minimum private plot to the farmers or rather to the pigs. On the whole, however, these are only minor and temporary concessions which do not destroy the system. The system is being patched up and expedients are being sought to remedy the alarming shortage of meat, of vegetables, and of the thousand other things formerly produced by domestic and handicraft industry.

These small industries which seemed to be so insignificant that they could be lightly swept away in the gigantic organization of the communes, appear now as the vital, indispensable links in the chain of national economy, and today the artisans who had been mobilized for public works, are being sent back to their tools, to make shoes and baskets or back to their barber's chairs. It is hoped that, thus, the minutiae of ordered life will again be provided for in the new communal setting of China.

Last April there appeared in Peking, in 300,000 copies, a bulky pamphlet of 232 pages, sold in Hong Kong at HK$1.30 (20 U.S. cents.). The pamphlet was entitled, in the usual ponderous style: *Learning The Doctrine on Communism of Marx, Engels, Lenin, and Stalin.*

The introduction, dated last March, promises much more than the usual monotonous re-hash of the well-known doctrines. It says that "this book while narrating the theory on communism of Marx, Engels, Lenin, and Stalin, elaborates also the new development of Marxist theory, especially the new questions brought up by the Sixth Plenum of the Eighth Term of the Chinese Communist Party (of last December) and the documents of the 21st Congress of the Soviet Union Communist Party."

One reads the book therefore, which is a collection of essays by eighteen writers, with avid interest. All the articles are unfortunately written with the greatest caution and do not dwell on controversial questions. The book, however, is sensational in its silences, for instance about the not too complimentary remarks of Khrushchev on the communes, or about the progress of Chinese development. In this respect the most interesting essay is one of the theory of the communes by Fan Hung. He proves by a tour de force that the Commune represents the full heritage of classic Marxist doctrine, that it was "foreseen" in the pro-

phetic visions of Engels and his followers, and that these prophetic visions found their realization through the genius of Mao Tse-tung.

Luckily a long passage was found in Engels which speaks of ideal common lodgings and common dining rooms. The author apparently could not find a passage worth quoting in Marx. He, perhaps purposely, does not quote any reference by Marx or Engel to the Paris communes. About Marx the essay says simply that "Marx agreed with Engels' prophetic vision of the commune".

It noted with satisfaction that Engels spoke of militarized communes, prepared for war, which is a justification for the present people's militia in the communes of China, but it has to explain why Engels omitted to speak of the commune as a unit of government administration and why he ignored the commercial activity of the commune; the explanation is that Engels spoke of the commune in a later period of social development.

It is asserted that Lenin and Stalin also made their contributions to the doctrine of the commune. Nothing beyond this is said about Lenin, but Stalin expressed the hope that when the production of the collective farms was abundant, there would be common kitchens, common laundries and other common amenities.

The second part of the essay deals with the contribution of comrade Mao Tse-tung to the Communist heritage. Since Marx and Engels, the essay says, could not foresee the necessity of a long period of collective ownership (before State ownership) when they spoke of the establishment of communes, their mind was fixed on the period of ownership by the whole people. Lenin died before the establishment of the collective farms; Stalin in whose mind this problem was resolved did not see how to realize the transformation of collective ownership into ownership by the whole people.

This transformation could have been thought out in three different ways: by transforming the collective farms into state farms, but experience shows that this is impracticable; or, as Stalin projected, by abolishing commerce and by introducing a direct exchange of goods which, however, would not of itself bring national ownership; or, and this is the right answer, by the communes.

The communes in China sprang up spontaneously during the Big Leap, for more production. "It is the great contribution of comrade Mao Tse-tung that he himself established a few communes which after their initial success became the model for many agrarian cooperatives . . . and thus the best form of transition from Socialism to communism in our country was found."

It is added, "it is not denied that the historical conditions of each country are different and different ways of realization will be worked out, but the people's commune, with its strong vitality, will have the function of showing to the people of the whole world, a way of constructing Socialism and of transition to communism; it is a determined landmark in the march of history"—are the concluding words of the essay.

Not a word was said about the remarks of Khrushchev last January on the communes.

China News Analysis

Editorial comment from Catholic Papers in the Far East —

Press Review

The Manila Filipinas

Communism In The Schools

TIME and again the entire nation has been warned against Communist infiltration in the schools.

Is this warning without basis?

These are the facts: 1) Some members of the infamous Communist Politburo in the Philippines had been students at the University of the Philippines: 2) Some of the most rabid Filipino pro-Communist writers and speakers are professors today not only in the state university but also in a number of private colleges and universities; 3) The chairman and members of the Preparatory Committee charged with the duty of recruiting student delegates for the Communist-sponsored Vienna Youth Festival now going on in Austria are well known Marxist writers and speakers.

The late President Magsaysay issued just a few months before his tragic demise on a Cebu mountainside, a stern warning against Communist infiltration in schools and Catholic organizations. And Magsaysay knew whereof he spoke, especially when he was talking about Communists and their ideology and practice.

Not long ago Congressman Leonardo B. Perez, Chairman of the House Committee on Anti-Filipino Activities (CAFA) spoke at the University of the Philippines and said that Communist activities are now going on in colleges and universities. He said that in a conference in Baguio some student leaders tried to unseat delegates from Nationalist China and to replace them with delegates from Red China. He added that in some student leaders' conferences Redism was freely discussed.

It is also a matter of common knowledge that Leftist student leaders have been writing in their college organs essays and articles against the imperialism and colonialism of the West and specifically of the USA but never of the diabolical colonialism of Soviet Russia and Red China: of the alleged interference of the West in matters of local sovereignty but never of the bloody suppression of the Hungarian Revolt and of the uprising of the peaceful people of Tibet.

Young, idealistic, and starry-eyed students become easy prey to glib-tongued and moneyed propagandists who, taking advantage of nationalistic movements now raging all over Asia, Africa, and the Middle East, seek to smear and besmirch England, Spain, the United States and other Western nations and to paint Communist leaders as angels beyond compare. They speak in glowing praise of the scientific achievements of Soviet Russia, of the rapid industrialization of Red China, of the "happiness and

the freedom" enjoyed by North Korea and North Vietnam—but never, never of the Chinese commune nor of the Soviet slave labor battalions and purges, nor of the massacre of Tibetans and Hungarians.

Students easily succumb to Communist infiltration and propaganda specially if they happen to be under the tutelage of Leftist professors, of teachers who propagate the idea that "everything is relative, nothing is absolute", and that "God is only a figment of the imagination", that "science is the only God", and that "the Philippines should be realistic enough to trade with Red China, recognize it, and vote for its admission to the United Nations."—These professors are the most effective propagandists for communism in the schools.

Catholic Action should immediately take steps against Communist infiltration and sabotage in our educational system. Parents and teachers should hold frequent conferences to guard the children under their care against the virus of communism because it is a poison which does not have an equal in the entire history of the human race.

The Ceylon Messenger

Let Goodwill Prevail Over Hatred

EVENTS have come to such a pass, and disunity and dissension are so rife, that we surely must be voicing the view of many in this country when we ask: Why cannot we be united? Why is it that we cannot disagree honorably (if disagree we must), and still work towards the common objective of building up the nation? Instead, what a picture faces the person who would only sit down and reflect. Prejudices have been built up over the years; fear and suspicion have been fanned; molehills have been made into mighty mountains of division; and minor differences have been magnified into insurmountable barriers. And the result of all this?...the sorry plight into which our country has drifted in the past few years.

For the moment we are considering only issues which affect we Catholics, and even of these, we are mentioning just one or two which may have captured the popular imagination just now. For it is our deep conviction that if the dust and the grime of the present ill-feeling were to be removed, men of goodwill could work out a very acceptable solution to the present impasse as far as we Catholics are concerned.

Take for instance the controversy over the assisted denominational school system which has raged over so many years. Times without number all the old arguments have been gone over; and repeatedly, persons on both sides of the educational fence have agreed that a religious background and atmosphere are essential for the best education of a child. Here then is the main issue on which many—we would even dare to say, the majority—are agreed. Thereafter, unfortunately, so many other minor issues come in; so many red herrings

are brought across the trail; and the fundamental point of the entire matter is lost sight of, while plenty of heat is generated, endless discussions indulged in, and an abundant fund of ill-will created. It was only recently that we pointed out that Mr. P. de S. Kularatne, President of the Buddhist Congress, agrees fundamentally with His Grace the Archbishop when he says that religion is a necessary atmosphere for education. It could of course be said that Mr. Kularatne does not represent the entire body of Buddhists; but then, it is well known that there are many other Buddhist leaders who are equally frank as Mr. Kularatne has been, in stressing the need of religion in education. In fact, the Buddhist Commission Report too expresses this very same necessity of a religious atmosphere for education.

This area of agreement really means that the basic point at issue is clarified, and that a purely materialistic education is rejected not only by we Catholics, but by the Buddhists as well. In fact, it would seem that only the Marxists are interested in obtaining such a type of education. But the tragedy of the past decade of years has been that while agreeing on the fundamental issue, we have gone on to disagree on the minor points; that while accepting our main submission on which we Catholics cannot compromise, the controversy has raged on other points. We have always rejected—as we shall continue to reject—the utterly false propaganda that seeks to make out that Catholics were favored in early times, as a result of which Catholic schools are today in a most fortunate position. But whatever that be, is it really not possible for us to shed all this acrimony, as His Grace the Archbishop recently asked, and come to some agreement with our Buddhist friends, with whom we share a common belief in the spiritual values of life, which are indispensable in the field of education?

Instead of this, the acrimony goes on, and as His Grace has pointed out on a number of occasions, not only does the country suffer, but thousands of children are being deprived of a wholesome, peaceful, calm education. It is surely time that we shed our past differences, and produce that clime of calm and serene peacefulness in which alone could the education of our young be undertaken in as complete a manner as possible.

We were pleasantly surprised when during the Wesak celebrations this year, a political leader of this country made a fearless and much-needed statement: the real battle of the day, he said, was the battle between religion and irreligion; but the sad fact remained that the forces of religion were squabbling among themselves instead of being united in the face of irreligion.

That is precisely what we ourselves have been thinking for some time. It is a pity that certain sections of the Buddhists, far from fostering harmony, make it utterly impossible for Catholics to even work with them: it is a tragedy that these same sections will, in the name of religion, divide those who are dedicated to religious beliefs by violating the rights of others, by refusing them the peaceful possession of even what is theirs by law, and by carrying on a sustained campaign of vilification,

and falsehood. Let us be understood correctly: we are not pretending that all Catholics are blameless; there surely are a few who have erred, but they never represent the view of the Church. On the other hand, we refuse to believe that the attitudes and policies of the mischief-makers represent the attitude of the vast majority of Buddhists with whom we have always lived in peace and amity in this country. But the fact remains, that the turbulent elements among the Buddhists have created a situation which poisons the air, ruins the concord that has existed, and brings in friction, when the crying need of the hour is the unity of all those interested in religion. This is the only way that we can view the shocking bad taste displayed over the Le Goc memorial; which remains to this day an eye-sore and a memorial to fanaticism; it too is the only way in which we can view the forcible occupation of Church property, the outcry against Nursing Sisters and a host of other things.

And all the time, religion suffers; religious unity suffers, and the country suffers. Why in heaven's name can we not shed our petty differences, seek for points of unity rather than for issues of violent differences, discard the fanatics, and build up anew the Lanka of the future on understanding, peace, unity and concord—in which Catholics and Buddhists will work together as we have done in the past?

Calcutta Catholic Herald

Time And Mr. Nehru

NO reflections are intended on Mr. Nehru's span of 69 years. Time has not merely marked but stopped every famous mortal so that discussion there is barely profitable. A more rewarding, if less lofty, topic is the figure Mr. Nehru cuts year by year in the American news magazine Time. As every Indian reader recognizes the portrait that emerges from Time is flattering neither to the Prime Minister nor to the magazine.

It is not impossible that national sentiment makes us slow to admit weaknesses of character and judgment in Mr. Nehru that Time is quick to spotlight. But even should all the flaws be real and true, they are not the whole truth. The Nehru reconstructed from the columns of Time is bequeathed to posterity as a vacillating, moody, irritable, tired and ineffectual dreamer. If posterity has not lost its critical faculties it will want to know how such a man succeeded in being the acknowledged 'king' of India for years and an eminently newsworthy personality abroad.

In his time Mr. Nehru has come out with numerous statements that betray bafflement, indecision or fretfulness. Many of these are faithfully enshrined in print in Time. But any capable man loaded with an equal responsibility in so many problems and crises, could have confessed to the same state of mind—if he were as honest. At the countless Press Conferences or public occasions at which he is expected to act the officia

spokesman on any prickly matter touching the Government or the Congress Party, Mr. Nehru is not in the habit of using prepared statements. The result is that Mr. Nehru does not avail himself of a type of carefully phrased answer (best exemplified in British politics) that parries an awkward question and gives nothing away. Mr. Nehru instead employs expressions that are more halting yet that in fact give more real information concerning his state of mind over a problem. It is just to notice that Mr. Nehru has often prefaced his reply with rambling expressions of doubt and indecision and then gone on to deliver judgment with greater perception and balance than many a one who launched out less diffidently.

No one will accuse us of being "neutral" in the struggle against Kerala's Communist ministry, yet Time's summing up of Mr. Nehru's role in the affairs of that State (i.e., an 'assist' to the Communists) strikes us as unjust in its over-simplification. The people of Kerala have had good service done them by Mr. Nehru's verdict on the proportions and character of the movement against the State Government. With characteristic judgment Mr. Nehru has also recognized the inadequacy of insisting on the 'form' of democracy being preserved while its true 'content' is at stake. Solicitude over tension and the imminence of a bitter clash was justification for his visit to the State. The danger was, besides, not only physical; the State branch of the Congress was in urgent need of his sagacity so that the course and even the appearance of their agitation might not give political advantage to their opponents. It was presumptuous to expect, as Time by implication appears to have, that Mr. Nehru's visit would end with the ousting of the State ministry.

It is in fact a debatable point that the ambush-minded Communists were prepared, in their extremity, to make capital of an early intervention by the Center. Certain it is that the Communist ministry prefer to go, once the game is up, by verdict of the Center rather than by overwhelming decision of the people. The former mode of exit affords opportunity to pose as victims of discrimination.

Mr. Menzies, the Australian Prime Minister, said at Dum Dum concerning an interview with Mr. Nehru, "I have never had more enjoyable talks in my life than I have had with him." He proved this was more than politeness to a host when he repeated his appreciation on Australian soil. One of the most recent of serious biographies from the United States ("Nehru: A Political Biography" by Professor Michael Brecher of McGill University) says of India's Prime Minister, "His achievements are impressive by any standard for, in addition to raising India to the forefront of world influence in foreign affairs, he symbolizes in the most populous democracy on earth progress towards national unity, political stability under parliamentary democratic norms, centralized economic planning by consent of the governed, a secularized state devoid of communalism and caste and, above all, social change and modernization."

The consistently adverse criticism that Time gives Jawaharlal Nehru lacks balance and since it is the method of this very readable magazine to interpret situations in terms of personalities, its reporting on Indian affairs must be rated unsatisfactory.

Hong Kong Sunday Examiner

The Salaries Commission

THE Sunday Examiner joins in the welcome which has been given to the Report of the Salaries Commission to whom we all owe thanks for their enlightened and painstaking work. We would add our congratulations to Government itself which showed an imaginative grasp of its own responsibilities both in appointing the Commission and in framing its terms of reference.

That there are many details in the Report which might be criticized is inevitable, but the important thing is that the Colony is now at last presented with a salary structure which is based on principle. The postwar years brought many hardships and anomalies which called for temporary expedients and palliatives: it is high time that we had some promise of stability.

The estimated cost of the proposed changes is high and we would applaud the suggestion of a contemporary that one of the first tasks of the expanded Establishment Department should be to look for evidences of Parkinsonism: we were appalled by the size of the new Secretariat building. However, for better or worse, Government is the largest employer in the Colony and it is our earnest hope that this Report will produce its effects far beyond the ranks of government servants and will awaken the conscience of every employer in Hong Kong: too many of them pay wages outrageously low.

It is true that the economic ills which afflict the wage-earner—and his dependants—are only partially due to the inadequacy of wages: the far-reaching effects of widespread corruption are more fundamental and important, but an essential first step to tackling the evils of corruption is the payment of an adequate wage. There is in this Report no consideration given to perquisites which so easily degenerate into 'squeeze.' Perhaps there is nothing in which the salary policy of Government, and of the more reputable firms which follow Government's example—or the still more reputable firms which set an example to Government—differs from the policy of less reputable firms than in this, that the latter expect 'squeeze' to justify a wage which is less than just.

Corruption is, as we all know, a crying evil in Hong Kong: while wages are inadequate it must go on; if just and adequate wages are paid, then corruption can be resolutely tackled. Will this Report lead to a general revision of wages? If only we had strong labor unions, concerned not with political aims but solely with the good of their members, then they could insist on it, but these for the present we lack.

Public opinion and, where possible, publicity should be invoked to spread the just wage through the Colony: the publicity which the textile industry received last year, for example, had a salutary effect. Government, as its duty is, has shown the way; we trust that conscience will drive many to follow.

Philippine Catholic Sentinel

Filipina Nuns To Taipei

WE have just learned that four Filipina Sisters of St. Vincent de Paul are soon to be sent by their congregation to do missionary work in Taipei, Taiwan. Their departure in a month or so, during this Mission Year which the Philippine Hierarchy declared last May, will increase the slowly growing number of Filipino priests, nuns and lay people doing missionary work in foreign lands, especially in Asia.

The services of the Filipina Vicentian Sisters was requested by Father H.M. Hermans, CM, superior of the Dutch Vincentian Fathers doing missionary work in Taipei. Father Hermans, who came to Manila recently to ask for help, told The Sentinel: "I am sure the Filipina Sisters will be welcomed by the people in Taiwan and will succeed even better than we Dutch priests. They are nearer to the people in temperament and culture."

Father Hermans, who has been in the China missions for eight years—the last three in a Communist prison—said the Filipina Sisters will help the priests in catechetical instruction. They will manage two kindergarten schools, help in one or two clinics to be opened soon and visit the homes of the poor and the sick in Taipei and nearby areas.

Taiwan is a rich field for the apostolate, according to Father Hermans. Ten years ago, there were only 8,000 Catholics. Now there are about 170,000—the number swelled by refugees from the mainland.

The significant thing about this new mission of the Sisters of St. Vincent de Paul who are also well known here as the Daughters of Charity, is that it will be entirely supported by the local congregation. It will thus be a Filipino missionary undertaking in the fullest sense.

A letter from a Divine Word Father at Christ the King mission seminary reporting the encouraging response to an appeal for lay missioners to New Guinea was published in The Sentinel some time ago. An earlier appeal for lay teachers for a mission in British North Borneo also drew many applications from lay people all over the country.

These are wonderful signs that our Catholic people are growing more and more mission conscious. With God's grace this Mission Year may prove to be very, very fruitful indeed.

Malayan Catholic News

This Brave New World

BERTRAND Russell once remarked that from the point of view of our predecessors, we appear to be very scientific; but from the point of view of our successors, the exact opposite may be the case. He then proceeded, in "The Scientific Outlook," to predict what a future world would be like if planned and administered by top-flight scientists only.

The result turns out to be most interesting, and was popularized by

Aldous Huxley in an extraordinary novel, "Brave New World;" a satire. Huxley's novel is a materialistic nightmare, a fantastic, horribly efficient, loveless, inhuman creation. Science-minded Russell admits the "cruel experiment" would be a hideous penitentiary. "Gradually that world will grow more dark and terrible," he predicted. "Strange perversions of instinct will first lurk in dark corners and then gradually overwhelm the men in high places." He speaks of their "sadistic pleasures" and fears that the whole system would break down in an orgy of bloodshed.

The idea of that sort of world is still in the air. Several weeks ago the notion of sterilizing thousands of Singaporeans was seriously mooted. In the May 2, 1959 Saturday Evening Post appears the first chapter of a new book. "Can Man be Modified?" by one of France's leading biologists, Jean Rostand. He leaves the solution open, but discusses biological details about the problem of whether a much-improved man, like Nietzsche's superman, might not be possible if the most recent discoveries of biology were utilized.

The scientific rulers would provide one sort of education for ordinary people, says Russell, and another for those who will become office holders. In his new world, ordinary men and women will have to be docile, industrious, punctual, thoughtless and contented—above all contented. To keep them contented, all the resources of psychoanalysis, behaviorism, biochemistry and propaganda will be employed. Most children will get a minimum of book-learning, and docility will be imposed by drill-sergeant methods. Their education will be mostly manual, and when school years are over they will be taught the trade their natural aptitudes suggest.

For children destined to become rulers, eugenics, chemical treatment of the embryo and a special diet will combine to produce superb results. From infancy up to 21, scientific knowledge will be poured into them. They will be encouraged to be full of initiative, to argue with their teachers etc. On the contrary, manual workers will be discouraged from any serious thought. If one shows very marked ability, he may be promoted to the ruling class *if* he agrees to abandon his previous associates; but if he refuses, the rulers will send him to the lethal chamber.

Statisticians will determine the optimum population. In each generation some 25 per cent of the women and some 5 per cent of the men will be chosen as the parents of the next generation, while the rest of the population will be sterilized, which won't interfere at all with their sensual pleasures. As fathers will have nothing to do with educating their offspring, the sentiment of paternity would disappear completely. And if the child is separated from its mother at birth, maternal sentiment will have little chance to develop either.

It's the old, old problem—you can't treat a man exactly like a rooster or a milk cow, because a man is not exactly like either—he's a man, he's human. And science, without religion, can be a curse rather than a blessing. Man is indeed an animal, but a rational animal. In as far as he is an animal he is under biological laws, but as rational, he is also under the moral law. Don't forget: moral laws bind every human being.

Bombay Catholic Examiner

Religion In Our System Of Education

PERIODICALLY Central Ministers and others make public statements emphasizing the need and importance of Religion in schools. From these statements it would appear that Government is fully seized of the vital necessity of giving Religion its proper place in our system of Education. Precept however in this matter seems to me one thing and practice another. For if there is one fact that stands out in the educational history of the past few years, it is that Religion has gradually been pushed out of the classroom and the school premises and an increasingly a-religious atmosphere has been sought to be introduced therein. Doubtless there are extenuating circumstances that help to explain the Government's attitude. Ours is a secular state and the presence of so many religions makes it impossible to please everyone. But when the teaching of religion has to be done in almost clandestine conditions and the Religion period is banished to a time outside normal school hours, then the impression is bound to arise in the minds of children that Religion is at best a secondary affair and not to be taken seriously.

Such an impression will of necessity prove fatal to the proper development of the child and in the long run be a serious danger to the whole system of Education. Some of the foremost authorities in Educational Theory, like Percy Nunn and James Ross, are agreed on the all important place that Religion must of necessity occupy in Education. Every philosophy of life, if it is seriously held by a large mass of people must necessarily have repercussions on the system of Education just as a system of Education that does not embody some kind of a philosophy of life is sure to prove sooner or later of little value. A materialist outlook on life, satisfied with having a fill of life's pleasures, when translated into Educational terms will mean the inculcation into the minds of children of an attitude of life that merely consists of desiring to eat and drink and be merry for tomorrow we die. The greater danger of secularism in Education is that, because Religion is ignored, children come out of the schools with a narrow and purely this-worldly attitude.

Time and again educationists have repeated that the purpose of Education is not merely to teach children Algebra or Geometry or Physics, not merely to impart knowledge, but to help in the growth of a fully formed, fully integrated, all-round personality, due provision having been made for the safeguarding of the uniqueness of the individual. It does not require very great wisdom to know that such a purpose can never be fulfilled if Religion is left out of Education. On the purely psychological level even, C. G. Jung's researches have led him to believe and teach that when the personality of a man has fallen apart and he comes to the psychiatrist seeking emotional integration, it is the recovery of religion that provides the patient with a cure. It is religion that provides the framework for a hierarchy of values and sees to it that the physical is subordinated to the intellectual, the intellectual to the spiritual and the spiritual to God. And it is religion alone that can provide the proper synthesis of all the

arts and sciences that are taught in school. The building up of character, the formation not only of the mind but of the heart is impossible without Religion. To attempt to build a Morality without Religion is to attempt to erect a structure without its foundation. Such a structure is bound sooner or later to crumble. Morality divorced from religion is weak and colorless and lacks those essential motives that are required to make it effective. "Today," says James S. Ross, "It is the conviction of an increasing number of thoughtful people that education, if it is to produce and maintain a high degree of civilization and to safeguard against periodical lapses into barbarism, must be based on religion. He quotes a leader in the Times, which, maintaining that "religion must form the very basis of any education worth the name, and that education with religion omitted is not really education at all," that "the basis of good citizenship is character, and a man's character depends upon his beliefs," asked how it is that the State "can afford to ignore these simple truths."

Much of the prevailing a-religious atmosphere in our schools is due to the encroachments of the State into the field of Education. Not that the State does not have a part to play in that field. It has a vital contribution to make to the spread of Education. But its role is definitely secondary to that of other bodies. The right of educating children in the manner they think fit belongs primarily to parents, who can delegate their powers to private bodies. Only when these private bodies are not equal to their task can the State move in. If the State had to leave more initiative to parents and to the private institutions to whom they delegate their powers, the place of religion in schools would have more definitely been assured. "The State," says Jacques Maritain, "should not stand aloof from, it should help and encourage the educational effort accomplished by the various privately-endowed institutions, either denominational or secular, which emanate from and correspond to the diverse spiritual traditions at work in the nation." The presence of different religions in the country and the necessity of giving State aid to the schools should not prove an insuperable problem. The State assists the community's efforts by helping the weak and ensuring efficiency, but it does not educate, nor does it interfere with the acknowledged educators of the people. Catholics, Protestants and Jews enjoy equal educational opportunities under the law, and administrative practice is more than just to the minorities. In Holland and Scotland, there are State schools for parents who require a secular education for their children but both the Protestant and Catholic schools have been accepted into the national system, and parents "with a conscience" are afforded an equal opportunity for their children.

For the Church the stakes in education are high. She is concerned not merely with the question whether her children's minds are formed in such a way that they become capable of apprehending the truth or with the other question whether their character is being formed on the right lines or not. She is all for the development of the child into an all-round, integrated personality. But she looks beyond this world to the other and for her the task of Education ultimately is to fit people for the citizenship of the heavenly kingdom.

NOTES AND INFORMATION

U.N. Body Told Peace Would be Aided by Recognition of Economic Interdependence

IT would be "a major factor for world peace" if the various nations accepted the fact that God created the goods of the universe for the use of all men, not for private or national profit, a United Nations body was told in Geneva.

Andre Delahousse, representing Pax Romana, the International Catholic Movement for Intellectual and Cultural Affairs, said the time has come "when both the 'have' and 'have-not' countries" must make an intensive review of the world economic situation. Mr. Delahousse made his statements before the Committee on Non-Governmental Organizations of the U.N. Economic and Social Council. In his testimony, he commented on the U.N. World Economic Survey.

He told the U.N. body:

"A world economy based on freely accepted interdependence will be a major factor for world peace if nations, respectful of each other's sovereignty, will agree to allow all men to draw their subsistence from the wealth of the universe, which God created for all men, forbidding anyone or any nation to divert this wealth for personal or national profit without taking account of the vital needs of others."

Noting that the future of the world demand for the primary commodities of the underdeveloped countries "is very uncertain," the Pax Romana spokesman said:

"The problem must be put in terms of integration on a world scale. This presupposes that the economy will no longer be continually dominated by strategy and that coordination at the world level is possible.

"United Nations programs are based on a relatively short but extremely rich experience. Further substantial results can certainly be expected.

But Pax Romana wonders whether the time has not come to undertake more difficult tasks. Although comprehensive economic integration is not an immediate possibility, the time seems to have come when both the 'have' and 'have-not' countries must look at the future no longer in terms of aid by the former for the latter.

"Such aid must continue, but if tomorrow's economy is to remain the economy of a free world, all countries must, even at great sacrifice, face boldly the need for a joint review of the world economic situation.

"To call on the Economic and Social council to promote and guide that work is merely to ask member nations to allow the council to use the powers conferred on it by its very terms of reference."

Large Increases in Number of Native Priests, Bishops in Mission Areas Reported

NATIVE priests in African and Asian mission territories have increased more than sevenfold during the past forty years, it has been reported by Fides.

The mission news agency published here also noted that in the past ten years the number of native bishops in Asian and African areas under the jurisdiction of the Sacred Congregation for the Propagation of the Faith has more than doubled.

Statistics released by Fides do not include areas now under Communist domination—China, North Korea and North Vietnam.

In 1918, Fides reported, there were 1,009 native priests in the African and Asian missions. Today there are 7,364.

During the 40-year period the member of priests in India, Ceylon and Pakistan increased from 529 to 3,182; in southeast Asia from 327 to 1,596 and in South Korea, Japan, Taiwan and Hong Kong from 63 to 775. Native African priests rose from 90 to 1,811, with the largest increase taking place in the central African region that includes French Equatorial Africa and the Belgian Congo.

Since 1950 the number of native bishops in mission territories has risen from 35 to 89. In 1950 there were 33 native bishops in Asia and two in Africa. As of June 30, 1959, there were 66 in Asia and 23 in Africa.

Pope Urges Priests to Follow Example of St. John Vianney in Second Encyclical of Reign

THE role of the priest and the virtues he needs were the themes of the second encyclical issued by His Holiness Pope John XXIII.

Entitled *"Sacerdotii Nostri Primordia"* (From the Beginning of Our Priesthood), the 9,000-word encyclical commemorated the centenary of the death of St. John Vianney, the Cure d'Ars.

The letter, which is the second encyclical the Pope has issued within a month, was divided into three parts. The first part dealt with priestly aspirations, particularly poverty, chastity and obedience. The second stressed the priest's need of prayer and devotion to the Eucharist and the third discussed the pastoral zeal required of all priests.

In each section the Pope pointed the example set by St. John Vianney, who is the patron saint of all priests, and urged the world's priests to imitate him with ardor and persistence.

"To speak of St. John Vianney," the Pope said, "is to recall the figure of a priest whose motivation was so strong that, for the love of God and the conversion of sinners, he deprived himself of nourishment and sleep. He imposed hard discipline on himself and he practised, above all, self renunciation in a heroic degree."

Citing the saint's spirit of poverty, the Pope said he was "rich in giving to others, but poor in himself. He

lived totally removed from the goods of this world and his truly free heart opened itself generously to all the material and spiritual miseries which occurred around him."

In praising the saint's observance of chastity the Pope warned Bishops to try to combat the effects of isolation in which many village priests live.

"We recommend with lively insistence, venerable brothers, that you provide your priests, in the best possible manner, conditions of life and work that match their generosity," the Pontiff said. "There is need, therefore, at all costs, to combat the dangers of isolation, to denounce imprudence and to do away with temptations to sloth or the risks of exaggerated activity."

Citing St. John Vianney's obedience to his bishop, who asked him to remain at Ars as pastor, the Pope said that his "whole adherence to the will of his superiors was, to put it precisely, entirely supernatural in motive. It was an act of faith in the words of Christ, who said to His Apostles: 'Who hears you, hears me'."

Turning to prayer in the life of the priest, the Pope said that "faithfulness to prayer is, on the part of the priest, a duty of personal piety."

Of all priestly prayers the Pontiff singled out the Mass as the greatest.

"We are not able to forget, moreover, that Eucharistic prayer in the full sense of the word is the Holy Sacrifice of the Mass. There is need, venerable brothers, to insist especially on this point because it touches on one of the essential aspects of the priestly life."

The Pope also urged priests to consider periodically how they celebrate Mass and the other rites of the Church to insure that their spiritual disposition is in line with the sacredness of their function.

In the section dealing with pastoral zeal the Pope insisted that priests be encouraged to consider themselves as pastors of their sheep and particularly to devote themselves to hearing confessions, keeping in mind St. John Vianney's long periods in the confessional and his fame as a confessor.

The Pope said that "when, from the height of the supreme pontificate to which Providence has called Us, We view the immense expanse of souls, the grave problems of evangelizing so many nations and the religious needs of the Christian people, there is always and everywhere present before Our gaze the figure of the priest."

Urging bishops to be close to their priests, the Pope also asked Catholics to be generous in giving their sons to the Church.

"The Christian family must fully understand its responsibility and give its sons with joy and gratitude to the Mystical Body," he said.

The Pope said he did not plan to treat of all aspects of the priestly life. Instead, he said, he wanted to emphasize "several aspects of the priestly life which in all times are essential, but which acquire so much importance in our days that We are compelled by the duty of Our apostolic mandate to insist on them in

a special way on the occasion of this centenary."

In treating of poverty, chastity and obedience, the Pope recalled that Pius XII said: "The cleric then is not obliged by divine law to observe the evangelical counsels of poverty, chastity and obedience."

But Pope John pointed out it "would be an enormous mistake in thinking that the Pope, so concerned with the sanctity of priests and the constant teaching of the Church, could believe nevertheless that the secular priest might be called to a perfection less than that of the Religious."

In urging priests to observe the spirit of poverty, the Pope said: "Certainly in recommending this holy poverty We do not wholly intend, venerable brothers, to approve the misery to which even now ministers of the Lord are reduced in cities and in the country."

In treating of chastity, the Pope warned that this virtue must be accompanied by proper aspirations, so that it does not enclose the priest in "sterile egoism," but instead "makes his heart all the more open and more ready for all the needs of his brothers."

Touching on obedience, the Pope asked priests to develop a filial sense in their relations to the Church.

"It was said of the Cure d'Ars," the Pope stated, "that he lived in the Church and through the Church like a bundle of straw place in a burning brazier."

"Priests of Jesus Christ," he continued, "we are immersed in a brazier which the Holy Spirit vivifies with fire. We have received all from the Church. Let us act in her name and in virtue of the powers she has conferred on us. We love to serve her in the chains of unity, and in the manner in which she wishes to be served."

Addressing bishops on the priests under their jurisdiction, the Pope states:

"We recommend that you listen to them in their difficulties now very grave, difficulties of their personal life and of their ministry."

"What cannot a bishop do who loves his priests, if he has won their confidence, if he knows them, if he is near them and guides them with firm but alway paternal authority?" the Pope asked.

To all the faithful, the Pontiff appeal "in this centennial year to pray for priests and to contribute as much as they can to their sanctification."

"Today, Christian expect much of the priest," the Pope continued. "They wish to see in him—in a world where power of money, seduction of the senses and prestige of technical knowledge triumphs—a testimony of the invisible God, a man of Faith forgetful of himself and full of charity."

"May such Christians know," he concluded, "that they can have great influence on the loyalty of their priests to this ideal, by means of religious respect for their priestly character, by a more accurate understanding of their pastoral duties and their difficulties, and by a more active collaboration in their apostolate."

Students From Five Continents Discuss World Christianity

MORE than 120 boys and girls from five continents took part in the 12th International Student Conference held in Gemen, Germany under the auspices of Pax Romana, the international organization of Catholic students and intellectuals.

Theme of the meeting was "A Church for All People—A Church for All Nations?" Basic discussions concerned the world mission of Christianity from European and Afro-Asian viewpoints.

One speaker was Father Francis Houang Kia-Cheng who renounced communism to join the Catholic Church in 1944. He expressed the view that training a native clergy would not solve the problems faced by Catholicism in Africa and Asia. In many of these countries, he said, native Catholics show less confidence in native priests than in non-native missioners.

22 Million Refugees in Asia Seek New Life, Prelate Says in Urging More Aid for Exiles

THERE are 22 million refugees in Asia alone who seek a life of freedom, a priest said in Manila urging increased aid for refugees.

In a plea made in connection with World Refugee Year, Msgr. Joseph H. Harnett urged the organization of voluntary committees by each nation to help solve the problems of refugees. The prelate is the director in the Far East of Catholic Relief Services-National Catholic Welfare Conference, worldwide relief agency of the U.S. Catholic Bishops.

"The international refugee problem is the responsibility of the international community," Msgr. Harnett said. "The rapid resettlement of 140,000 Hungarian refugees has shown that rapid solutions are possible. But millions of other refugees still await international assistance."

"It is estimated that during the ten years after the war about 22 million people were uprooted in Asia," he continued. "In India, approximately one person out of forty-two is a refugee, in Vietnam one out of twelve, in Pakistan one out of eleven, in Korea one out of four, and in Hong Kong almost one out of three.

"The majority of the 12,000 European refugees in China went there after the Russian revolution of 1917; others fled before the Nazi persecution. To date their situation in Communist China is precarious."

Msgr. Harnett said that "in the Far East there is need for large scale international aid, particularly for the Chinese in Hong Kong, and for the refugee in India and Pakistan." He added that "voluntary agencies can seek solutions to the problem," but "the United Nations must furnish the means necessary to carry out planned solutions."

"The main problem facing refugees," he stated, "is resettlement so that they can live and work as men." He said that facilities such as hospitals, orphanages and other wel-

fare institutions are not available to refugees, and that employment opportunities are scarce.

"As a result," he continued, "most of the refugees face a daily struggle of bare subsistence and generally live in the worst of conditions... Up to now many agencies have given these refugees a lot of welfare service and material aid, but the basic human question of letting them live as men has been denied them."

The priest also said that little has been done to provide refugees with migration facilities. He stated that usually only the able bodied, and young refugees, are allowed to migrate, and that the old and sick have to be left out, except in rare circumstances.

Msgr. Harnett called for a lifting of "existing barriers to the solution of their (refugees') problems," and added that "these barriers can only be overcome by a reaffirmation of some fundamental principles of human conduct."

"If the free nations of the world are going to resolve the greatest human problem of the 20th century," he stated, "they are going to have t recognize those principles and mak them work for the benefit of all me and not for the egoistic protection o some."

He suggested that the followin steps be taken to assist refugees:

—"Freedom of movement must b guaranteed by a document that i acceptable in all of the free nation of the world and that identifies man without stigmatizing him. T be effective such a document mus entail automatic recognition of hi right to live and work where his ow best interests dictate.

—"The right of asylum must b recognized to the extent that it per mits the law-abiding to gain th protection of the laws of civilization without restrictions.

—"A refugee should not be s classed because he fits a definition He should be recognized as such i and when he renounces his allegianc to, and the protection of, the countr of his birth. It follows immediatel that the rest of the world owes hin the right of asylum and the right t work."

World's Bishops Queried by Rome on Topics for Ecumenical Council

MORE than 2,700 of the world's Catholic bishops, abbots and religious superiors who will take part in the forthcoming ecumenical council have been queried on what they think should be discussed.

First to answer the letter was Bishop Carlo Baldini, OMD, of Chiusi and Pienza. Since then replies have arrived at the Vatican City from about forty other Bishops in place as far apart as Australia, India Norway, the Belgian Congo, an Canada. In the next few weeks, it i expected, the great majority of an swers will flood into the commission' offices in the Palazzo dei Propilei new Vatican office building at the en of St. Peter's Square.

Although it has not been announced officially, it is almost certain that the upcoming council will be called the Second Vatican Council. This means it will not be considered part of the original Vatican Council—which was disrupted in 1870 when the Papal States were seized by Italy, but never formally closed.

In the circular letter the commission sent to the prospective Fathers of the council, they were exhorted to make suggestions and offer ideas with great frankness on what should be considered by the council.

When the responses reach the commission's secretariat, they are photostated and the copies are cut up section by section, and filed under the various subjects suggested. From them will be drawn the general agenda of the council and the subjects to be discussed once the council actually convenes.

While no date has yet been set, it is believed the council will not convene until at least 1961, if not 1962.

In addition to the circular letter sent to the bishops, another has been sent to the theological faculties of Catholic universities, asking experts to prepare brief, well-documented studies on the various theological, moral, liturgical, ascetical and pastoral questions that might be of interest to the council.

A third letter has been sent to the governing congregations of the Holy See, asking them to set up study commissions within their own offices to draw up material they think worthy of the ecumenical council's consideration.

The preparation for the council will be long and complex. At present only five priests—under the direction of Msgr. Pericle Felici, secretary of the ante-preparatory commission — are handling the early work. The later machinery of the council will be augmented according to the directions of His Holiness Pope John XXIII, who first announced last January his decision to convoke the council.

German Catholics Contribute to Construction of 2,500 Homes for Refugees

GERMAN Catholics are helping to build 2,500 to 3,000 homes to resettle refugees, who now are in camps, it was announced in Cologne.

The World Refugee Year contribution from the various dioceses, amounting to $1,666,000 in loans and pledges, has been made to Catholic resettlement agencies for the construction of homes needed for the clearance of camps. It has been estimated that this contribution, combined with mortgages and government grants will help to build 2,500 to 3,000 houses.

Individual Sees have contributed suitable land for the houses in several instances.

Pope Says Ecumenical Council Aims at Enlivening Church So Its Truth is Obvious to All

HIS Holiness Pope John XXIII revealed he intends to work for the revitalization and strengthening of the Catholic Church so that its truth will be easily recognizable by Orthodox and Protestant Christians.

In an address at his summer villa at Castelgandolfo to Italian Catholic Action leaders and now made public here in summary, the Pontiff spoke on Catholic Action, the coming synod of the Rome diocese, and the ecumenical council, which is expected to take place in 1961 or 1962.

In speaking of Catholic Action, the Pope warned that it should stay out of political matters.

Concerning the coming general council of the Church, which he announced last January 25 he plans to convene, Pope John said it offers itself as a manifestation of the truly universal catholicity of the Church on an exceptional and vastly important scale.

The idea of convoking a council came to him like a spontaneous flower in an unexpected spring, the Pope said, rather than maturing slowly after long consideration.

According to a digest of the Pope's talk now released here, the Pontiff went on to say:

"With the grace of God We will therefore hold the council, and We intend to prepare it bearing in mind what is in greater need of being strengthened and revitalized within the framework of the Catholic family and in line with the designs of Our Lord.

"Then when We have carried out this undertaking, eliminating everything that could hinder expeditious progress on the human side, We shall present the Church in all her splendor. . .

"To all other people separated from Us—Orthodox, Protestants and others—we shall say: 'Behold, brothers, this is the Church of Christ. We have striven to be faithful to her, to pray to the Lord for the grace that she may always remain as He wanted her to be. Come! come! This is the road open to meeting, to a return. Come and take, or resume again, your place, which for many of you is the place of your ancient fathers!

"Oh what happiness, what prosperity—even in the civic and social order—may it be possible to expect for the whole world from religious peace, from the reconstituted Christian family!"

In speaking of Catholic Action, Pope John said that while politics must be imbued with Christian principles, Catholic Action should keep out of strictly political affairs and avoid creating confusion within the ranks of the faithful.

Of the coming Roman synod, Pope John said it is being convoked to meet the demands placed on the Church in modern Rome by the city's expansion and population growth to two million souls.

Better Relations Needed Between Asia and West, Chinese Educator Says

"HEART-to-heart and mind-to-mind understanding" is the first thing needed for better relations between Asia and the West, Dr. Paul K.T. Sih told a group of Catholic men in Cleveland, Ohio.

Dr. Sih, a Confucianist who became a Catholic, is director of the new Institute of Asian Studies at St. John's University, Jamaica, N.Y., and the author of "Decision for China: Communism or Christ."

Dr. Sih said that many eastern nations are in revolutionary flux and must make a choice between communism and the West. The West, he said, has what eastern people really want—Christian truth. Communism's "massive political pressure" on eastern nations must be strongly countered by American and other western countries, he said.

Dr. Sih warned that American programs and policies must be consistent with American ideals. Westerners must show easterners the example of Christian living, he said.

Four New Appointments Made by Pontiff

VATICAN CITY — His Holiness Pope John XXIII has named Archbishop Giacomo Testa, President of the Pontifical Ecclesiastical Academy, as a consultor of the Sacred Congregation for the Oriental Church.

Archbishop Testa, who has charge of the Vatican's diplomatic school, served as secretary of the Apostolic Delegations to Turkey and Greece during the time that the Pope, then Archbishop Roncalli, was Apostolic Delegate in those countries. Later Archbishop Testa occupied the same posts until his recent appointment to the academy.

The Pope also named Titular Bishop Tarcisio E. G. van Valenberg, OFM Cap., as a consultor of the Sacred Congregation for the Propagation of the Faith. Bishop van Valenberg was a missioner in Indonesia before coming to live in Rome.

In other appointments, the Pope named Father Antonio Stefanizzi S.J., who is director of Vatican Radio, and Father Salvatore Canals, of the Sacred Congregation of Religious, as members of the Pontifical Commission for Movies, Radio and Television.

Nearly 500 Missioners Have Visited FAO World Headquarters in Rome

NEARLY 500 missioners, including sixty-four superiors and procurators, have visited the world headquarters in Rome of the Food and Agricultural Organization, a United Nations body. This was disclosed by the FAO information center in Rome which is observing its first birthday.

The center has sent a steady stream of information to the superiors and

procurators of missionary congregations and to religious study centers. The information consists of new agricultural methods and listings of FAO services available in mission territories. The services include the supplying of equipment to destitute areas and the dispatching of agricultural experts to study local problems.

Dr. Walter Persegatti, secretary of the information center, has organized most of these visits and channeled the information to the missioners. Msgr. Luigie Ligutti, permanent observer of the Holy See at the FAO and executive director of the National Catholic Rural Life Conference in the U.S., has created personal liaison with FAO regional offices throughout the world.

Mission Society Founder, Who Spent Half His Life in Orient, Off on Another Tour of Far East

MSGR. J.M. Fraser, who led more than 130 young men into the priesthood and has spent forty years in the China and Japan mission fields, has left Canada for another missionary assignment in Japan.

The 82-year-old missioner is the founder of the Scarboro Foreign Mission Society, only English-speaking foreign mission band in Canada. He has spent half his life in the Orient, opening missionary territory and building churches.

The slightly-built, casual and good humored missioner said he is not through yet—that he just wants to be wherever he can do some good for the Church and right now that looks like Japan. When asked how long he believed this missionary tour would last, his matter-of-fact reply was: "Until I'm incapacitated, I guess."

Msgr. Fraser's first experience in the foreign missions was a 16-year tour in the Lishui province of China. At the time he was a diocesan priest who had volunteered for mission work. He quickly saw the need for missioners in China, so he returned to Canada in 1918 and founded the Scarboro society.

His original intention was establishment of a seminary to train priests specifically for the Chinese missions. And he brought "gold" with him from the Orient to help him—a young Chinese boy, Paul Kam, a name which means "gold" in Chinese. The young Chinese taught his language to the founder's students so they would be equipped in every way for their future assignments.

Paul Kam turned out to be among the first band of priests the society sent to China in 1925, and of course, Msgr. Fraser went, too.

Father Paul Kam is still in China. No one knows whether he's dead or alive. Arrested by the Chinese Communists, he spent four years in a forced labor prison camp. Two years ago, word reached Canada that Father Kam was "liberated," but he hasn't been heard from since.

The second Chinese vocation in the society's history is Vancouver's Freddie Wong who will enter its novitiate near Toronto this Fall. He worked many years in the Holy Childhood's National Office here before it moved to St. Catherine, Ont., last year.

The Scarboro society now has 167 priests living, nine deceased.

Book Reviews

A Pearl To India

By Vincent Cronin 297 pp. Dutton, 1959. US$4.50.

Even in Roman times India was known to the West as the land of pearls. Its soft-hued gems were particularly prized in Italy. It was only just then that a young man should come from Rome, bearing to the people of India that pearl of great price: faith in Christ. The young man was Roberto de Nobili (1577-1656), a remarkable missioner who devoted his life to the task of bridging the gap between East and West. His aims, triumphs and defeats are here brilliantly retold by the well-known English writer Vincent Cronin.

A few years ago Mr. Cronin gave us The Wise Man from the West, an excellent biography of Matteo Ricci, another Jesuit missioner to the Orient who reached the court of China a generation before Nobili came to India. There are some points of similarity between the two men. But since each identified himself closely with his adopted country, Nobili's life is as different from Ricci's as India is from China.

At the age of seventeen, Nobili braved his aristocratic family's disapproval to join the Jesuits. In 1604 he embarked on a Portuguese carrack for Golden Goa, Portugal's bridgehead on India's west coast, which he reached after a harrowing journey.

On his assignment to a new Jesuit mission at Madurai, one of the great Hindu centers in the interior of South India, Nobili soon learned that the Portuguese missioners were making no converts. For they had outraged the upper-caste Hindus by clinging to the European way of life and scorning Indian social customs. Young Nobili decided on the revolutionary concept of adapting himself to local ways.

The missioner's imaginative methods aroused antagonism in many quarters. Hindu fanatics persecuted him, and some of his fellow missioners denounced him to Rome for "going native." Eventually the soundness of Nobili's approach was recognized by the highest Vatican circles, but the golden moment for reaching India's mind and heart was lost. Although the Madurai Mission of Nobili and his successors achieved some outstanding successes, the great conversion wave which Nobili hoped to send rolling across India was blocked, and Christianity remained an isolated force.

Today, when East and West are still poles apart, Nobili's example is of lasting benefit to us all. Even after three centuries, his is the only kind of approach from the West that the East will respect.

Zen And Japanese Buddhism

By Daisetz T. Suzuki. 164 pp. Tokyo: Japanese Travel Bureau (distributed by Charles E. Tuttle Co.). 1958. US$3.25.

A well-known and prolific Buddhist writer here presents a brief, easy-to-read account of Zen Buddhism in Japan. He focuses attention on Zen's aim of penetrating most directly to the inmost nature of man through prajna ("awakening").

Dr. Suzuki traces Zen from its origin in India and dwells particularly on Zen's role in advancing Japanese

culture, particularly the arts. But he makes little reference to the complex social, political and religious factors that came into play in Zen's spread to Japan. His approach is sentimental and far from objective.

Numerous illustrations add much to the reader's understanding of the text and to his enjoyment of the work as a whole.

The Movement of World Revolution

By Christopher Dawson. 179 pp. Sheed & Ward. 1959. US$3.00.

After many years of analyzing the past of our Western world, Christopher Dawson turns his attention in this small but profound volume to the present crisis in world history. He sees the origin of this crisis in the great revolution which European man has carried with him in his restless march across the globe, upsetting everywhere the old order of things.

Today is a time of reaction against the West. But while throwing off colonial bonds, the emerging peoples of Asia and Africa still retain Western technology and such Western concepts as secularism, nationalism and communism. Mr. Dawson believes that only Christianity can supply real unity among men. And he sees the great cities of the Orient as missionary centers for the future conversion of Asia.

L'Eglise Et Les Structures Economiques Du Monde

By A. Dauphin-Meunier. 139 pp. Paris: Librairie Artheme Fayard. 1957. 300 francs.

One of the most interesting volumes of the "Encyclopedie du Catholique au XXe Siecle" is this work by a professor in the Legal Faculty of the Institut Catholique at Paris. The author points out that "the Church has an organic conception of society, which is in contradiction with the mechanistic conception of liberal and socialist economists. For her (the Church), society is a living organism, all of whose members coordinate with each other for a common purpose."

Succinctly and clearly the reader is introduced to the Catholic approach to such world-wide problems as overpopulation; the equitable distribution of raw materials; economic imperialism; and the Communist threat.

Warriors of God

The Great Religious Orders and Their Founders, By Walter Nigg. 353 pp. Knopf. 1959. US$6.95.

This impressive tribute to Catholic monasticism was written by an associate professor at the University of Zurich who is also an ordained Protestant minister. Skilfully edited and translated from the German by Mary Ilford, it is here presented in a beautiful format to all readers.

The Introduction contains an imaginative analysis of the monastic concept. It is followed by an account of the lives of eleven great men and women— SS Anthony, Pachomius, Basil, Augustine, Benedict, Bruno, Bernard, Francis, Dominic, Teresa and Ignatius of Loyola. After describing the life of each of these religious founders in its historical perspective, Dr. Nigg goes on to examine the growth of the individual order—its ruling ideas, its conflicts, reverses, successes and present position in the Church.

Dr. Nigg writes with great enthusiasm, pleading for a return to the noble concepts that motivated so many of the intrepid warriors of God.

Mission Chronicle

BURMA

PREFECT APOSTOLIC APPOINTED FOR BHAMO

RANGOON, Burma — Irish-born Father John J. Howe SSC, has been appointed Prefect Apostolic at Bhamo, Burma, by the Holy See, it was learn here.

Father Howe was born in Galway in 1912. He was ordained in 1936 at the Columban Seminary in Ireland and was graduated from the Gregorian Institute in 1940. Assigned to Burma in 1940, he was interned during the war. From 1947 to 1950 he was Columban superior in Burma. He was named Pro-Prefect in 1958 and pastor in the town of Myitkyina in Upper Burma.

NIECE OF PIONEER AVIATOR IS NOW A NUN IN BURMA

BHAMO, Burma — The family name of Louis Bleriot, pioneer aviator whose historic flight across the English Channel is being commemorated by golden jubilee celebrations this year, is represented here.

Mother Ste. Claire d'Assise Bleriot, a nun in Nanhlaing, jungle-border village 10 miles from Bhamo, is a niece of the famous flier. She is superior of the Franciscan Missionaries of Mary, Burmese and European. They conduct an orphanage, school and dispensary in Nanhlaing parish. Father James Foley SSC, is pastor.

Mother Ste. Claire was born in France, grew up in Canada, and served as an army nurse in World War II before entering the convent.

She kept modestly quiet about her famous uncle. A few years ago, however, a Columban priest, old enough to remember Bleriot's flight, noticed the similarity of the names and discovered the relationship.

Aviation, which Bleriot helped to develop, has revolutionized communications with his niece's remote mission. Twice weekly a plane flies the 800 miles from Rangoon to Bhamo, northern Burma, in three and a half hours. An airmail letter goes from Bhamo to Paris in three days.

Nanhlaing is a Catholic village of about 60 families, mostly of the Shan race. They were all fairly new converts when Bleriot made his flight in 1909.

The Sisters' dispensary treats from 60 to 200 patients a day, some of whom travel from Bhamo. Even Buddhist bonzes (monks) come to the Sisters for medical treatment.

CEYLON

CEYLON'S RELIGIOUS GROUPS WORK OUT AGREEMENT ON SCHOOLS; BUDDHISTS DROP TAKE OVER DRIVE

COLOMBO, Ceylon — A plan to foster religious education worked out by representatives of Ceylon's four major religious communities has led the militant All-Ceylon Buddhist Congress to drop its campaign for nationalization of the private schools.

The Catholic spokesman at the meeting said later that the Catholics in Ceylon will offer all possible cooperation so that Buddhists, who constitute almost two-thirds of the population of this nation of nine million people, can have their own schools. The plan calls for the establishment of Buddhist schools by the government of Ceylon.

The Catholic representative at the meeting was Father Peter A. Pillai, OMI, rector of St. Joseph's College here. Buddhist participants in the meeting included P. de S. Kularatne, president of the All-Ceylon Buddhist Congress, which heretofore has vociferously demanded that the government take over the private schools.

The Hindu community, representing about 22 per cent of the people of Ceylon, was represented at the meeting, as were the Moslems, who constitute about seven per cent of the population.

The Catholics, a minority of about 550,000, operate some 900 schools with an enrollment of about 222,000 pupils. They had adamantly opposed school nationalization attempts. Archbishop Thomas B. Cooray, OMI, of Colombo, leader of th Ceylonese Hierarchy, declared onl a couple of weeks prior to the success ful all-religions conference that Catho lics would "resist unto blood" an move to take over their schools.

Participants in the meeting re portedly agreed in principle that re ligion should be the basis of all edu cation. Under the proposed nation alization, religion would have bee either subjugated to a secondary posi tion or discarded altogether.

It was presumed here that th opening of Buddhist schools woul result in transfers of Buddhist stu dents from Catholic schools, with drop in enrollment at the Catholi institutions resulting.

Father Pillai spoke to a Catholi group, after the meeting on the agree ment's repercussions in the Catholi community. He made these points

—Catholics will not counter th right of non-Catholic children to hav education in conformity with thei respective religions. Therefore, Catho lics have no objection to non-Catholi parents' removing their children from Catholic schools when alternativ arrangements are made.

—In cases where Buddhist parent insist on sending their children t Church schools even in places where Buddhist schools exist, Catholics can not oppose the right of the parent t choose the type of education h wants for his children. "But we ar not going to take part in the contro versy as far as the right of Buddhis parents is concerned."

—Catholics are willing to make th sacrifice resulting from these propos als. They realize that its effect wil

be that they will have to close down schools with too few Catholic students. Those students will have to be sent to the nearest large Catholic school despite financial hardships.

—Catholics welcome the proposal that government build Buddhist schools to offset the present lack of resources for such a project through independent Buddhist means.

Said Father Pillai: "We both believe in the primacy of moral values and in the necessity of a religious background to education. The Marxists deny this, and that is why the fundamental cleavage lies not between Buddhist and ourselves, but between the Marxists and those who believe in religion."

Father Pillai charged that the Communists have been trying to exploit the education controversy to build their party. They are trying to set up the Buddhist against the Christians in general and the Catholics in particular, he said.

While there was no immediate reaction from the government to the memorandum drafted by the all-religions conference, Ceylon's non-Communist political leaders were expected to welcome it as a step forward.

On the basis of the understanding about the need for religion, the conference memorandum envisages three types of schools among the ultimate objectives of Ceylon's educational system. They are government schools, denominational schools with state aid, and unaided schools. In the case of denominational schools, the document lays down that they be run mainly for children of the particular religious group. Unaided schools would be permitted to charge fees.

The transitional arrangements have the objective of minimizing hardships resulting from the transition from the present system to the ultimate program.

The Messenger, Ceylon's Catholic daily said in an editorial that, if worked out properly, they would usher in a period of harmony in Ceylon's educational field.

CEYLON CATHOLIC HOSPITAL STARTED; PAPAL ENVOY TO INDIA OFFICIATES

CHILAW, Ceylon — Archbishop James R. Knox, Apostolic Internuncio to India, laid the cornerstone for a new Catholic hospital being erected here.

The hospital was undertaken by Bishop Edmund Peiris, OMI, of Chilaw, after the government of Ceylon adopted a policy of banning the services of Catholic nursing Sisters in public hospitals. The Catholic hospital, which will be open to patients of all religious affiliations, is to be staffed by Salvatorian Sisters.

During his visit to Ceylon, Archbishop Knox took part in a number of functions. Among them was a "Red Mass" he celebrated in Negombo, about 20 miles from the capital at Colombo, for the Catholic Lawyers' Guild. Catholic judges and lawyers marched to St. Mary's church in procession, wearing their professional robes, for the Mass.

Archbishop Knox suggested in his sermon following the Mass that the lawyers take the lead in forming an organization to provide legal assistance to the poor.

CHINA

CHINESE STUDENTS IN U.S. URGED TO SERVE COUNTRYMEN

SOUTH ORANGE, New Jersey — A Chinese prelate pleaded with Chinese students to return to Southeast Asia and serve the Chinese community there upon completion of their studies in America.

Archbishop Paul Yu-Pin of Nanking, China, made the appeal in an address to the annual three-day Chinese Catholic Students and Alumni Society of America convention at Seton Hall University here.

Archbishop Yu-Pin said the "intellectual population in Taiwan has reached a point of saturation" and therefore Chinese students must make their talents available in Southeast Asia "where American technique and know-how is needed."

He pointed out that there are more than twenty Chinese high schools in Vietnam, a Chinese university in Malaya and another planned for Hong Kong.

"These schools need teachers and faculty members," he told the Chinese students.

He also said that other countries in the area have asked for assistance from Taiwan; that Chinese engineers have established a textile factory in Saigon, and that Chinese in Korea urgently need a Chinese school. All these, he said, provide opportunities for Chinese now studying here.

"The purpose of American education of foreign students," he declared, "is to let them carry American ideals back home to serve their native people."

Even though Chinese scholars have made great contributions to American science and education, Chinese students should not try to stay in this country permanently, he added.

10,000 WHITE RUSSIAN EMIGRES WAITING TO ESCAPE FROM CHINA, INVESTIGATING BISHOP REPORTS

HONG KONG — A Russian Bishop of the Catholic Byzantine Rite estimated here that there are still 10,000 White Russians in various parts of China waiting to escape to the free world.

Bishop Andrew Katkoff, MIC, a chaplain to migrant Russians, arrived at this figure after completing a fact-finding visit among the several thousand Russian refugees in Hong Kong. During his stay he also investigated the special problems of those seeking visas for South America or Australia —those with domestic difficulties and those in poor health.

The 43-year-old Bishop praised the efforts of the Hong Kong governmental and volunteer refugee organizations as well as the cooperation of the Australian people that had made it possible for thousands of Russian refugees to emigrate to that continent.

Asked about the Old Believers—schismatics from the Russian Orthodox Church—who have always lived on the land and who comprise the majority of the White Russian refugees, he said that a farming settlement has been established on West Queensland, and it is hoped that more refugees will be able to go back to the land. Meanwhile, they

are working in factories and living in the cities of Australia, he said.

Bishop Katkoff was born in Irkutsk, Siberia, but at the age of four was taken to Harbin, Manchuria, by his parents fleeing the Communist revolution. He was educated in Catholic schools there and later entered the Church. He made his seminary studies in Rome and after his ordination in 1944 he worked among the Russian emigres in Italy and England.

In 1951, he was appointed chaplain to overseas Russians, and in 1958 he was appointed a Catholic bishop of the Russian Rite. He was consecrated titular Bishop of Nauplia last December in Rome, to serve as Coadjutor to 82-year-old Archbishop Alexander Evreinoff, Ordaining Bishop in Rome for the Byzantine Rite.

CHINESE BISHOP LEADS MANY-NATION MARIAZELL PROCESSION FOR MARY

MARIAZELL, Austria — For the first time in the long history of the Lady of Austria's shrine here, a Chinese bishop has led the multi-nation procession on the eve of a Feast of Our Lady.

Bishop Vitus Chang Tso-huan, SVD, former Bishop of Singyang, China, who now lives in the Philippines, carried the statue of Our Lady as thousands of pilgrims followed, singing hymns in many different languages.

Among the pilgrims were several hundred American Czechs and Slovenes led by Abbot Ambrose Ondrak, OSB, of St. Procopius Abbey in Lisle, Ill.

On the feast day itself, Bishop Chang celebrated a Pontifical High Mass in the shrine's basilica. To commemorate his visit he presented the Benedictine priory here with a silk painting of the Blessed Virgin bearing the inscription, "Hail, Queen of All Peoples," in Chinese and Latin.

INDIA

INDIAN BISHOP WARNS CATHOLICS AGAINST RED INFILTRATION

ERNAKULAM, India — A pastoral letter warning Catholics of Red attempts to infiltrate their ranks was read in all churches in the Syro-Malabarese Rite Archdiocese of Ernakulam here.

The pastoral by Archbishop Joseph Parecattil of Ernakulam came as a result of Communist efforts to start "Catholic organizations" against Catholic and other opposition in Kerala state.

The agitation in Kerala was sparked by a new education law passed by the recent Communist government. Catholics and Hindu Nairs, who operate most of the state's 7,000 non-government schools, have charged that the purpose of the law is to permit the Reds to take over the schools.

They refused to reopen their schools on the date set by the state government—the recent Communist regime in India—and announced that the schools would remain closed until the controversial clauses of the law were repealed.

Archbishop Parecattil said persons organizing groups like the All-Kerala Catholic League and Progressive

Catholics are the "false prophets" denounced by Our Lord. The Kerala prelate referred specifically to a recent Communist-sponsored procession of some 7,000 people here, in which a banner picturing the Sacred Heart with blood dripping from its wounds was carried. In front of the Sacred Heart picture was a large banner with the words: The All-Kerala Catholic League. Several units of the league participated in the procession with members of Communist party branches and Communist-sponsored trade unions.

The Archbishop's pastoral referred to past instances of "progressive Catholicism" under Communist auspices. It is the progressives who form the nucleus of the "national churches" in Communist countries, he recalled. The main aim of these churches, Archbishop Parecattil said, is to execute the goals of communism by lining themselves up with Communist leaders. It is certain that the "new act of deceit" will get all "encouragement and reward" from the Communists, the Archbishop declared.

The Indian prelate issued a ban on Catholics joining, encouraging or attending independent Catholic organizations that do not enjoy the approval of the Church. At the same time, the Archbishop called for a list of all Communists in his archdiocese belonging to Catholic families. He reminded the faithful that Communists and their fellow-travelers are not entitled to Christian burial or the reception of the sacraments.

Archbishop Parecattil asked all his pastors to be "vigilant" in enforcing this principle. The prelate ordered that the list of Catholics "conducting themselves as Communists or fellow-travelers" be sent to him.

The Archbishop stressed the fact that his statements should not be taken as an indication that there are many Communists among the members of his parishes. Unfortunately, there are Communists in places, he pointed out, but some of them are returning to the Church, dissatisfied with the repressive measures of the recent Communist government. We take this as a sign of divine providence which can produce good even out of evil, the prelate stated.

Archbishop Parecattil declared that Kerala's Catholics, with the faithful of other communities, are locked in a "life and death struggle" to preserve "our citizenship rights and for the continuance of our Church and society."

Our sacrifices at this juncture are countless, the prelate asserted, but God will reward us for all our endeavors.

In the wake of continued Red attacks against Church institutions and personalities, Bishop George Alapatt of Trichur sent a telegram of protest to the central government of India.

The telegram, sent to Prime Minister Jawaharlal Nehru, President Rajendra Prasad and other government officials, followed a reported police attack on Catholics who took shelter in a church in Ollur, a Trichur suburb. Catholics had picketed against the government reopening of schools in some areas.

The picketing Catholics fled to the church after being charged by police

wielding clubs. It was stated that the police having surrounded the Church, subjected the Catholics to further assaults and used tear gas.

In his telegrams, Bishop Alapatt asked for the protection of the central government. It was reported that, earlier, city officials met with the pastor of the church in Ollur and apologized for the behavior of the police.

It was learned that in Trivandrum the car of Archbishop Gregorios B. Thangalathil, who is a member of the Congregation of the Imitation of Christ, was attacked in front of a Catholic church in the city by Communist rowdies.

It was reported that the Archbishop was not in the car, but that one of his aides was assaulted.

The spurt of violence followed the reopening of more government schools. Catholics took part in the picketing of the schools, and this led to the series of police charges and fights between citizens.

Meanwhile, the Department of Education announced it has decided to withdraw official recognition of the closed private schools, which include all Catholic schools in the areas where the schools were reopened.

EFFORTS TO END SCHOOL CRISIS CAUSED BY REDS FOLLOW OUSTER OF KERALA'S COMMUNIST REGIME

ERNAKULAM, India — Efforts to end the school crisis in Kerala state began immediately after news was received that its Communist government had been ousted by Indian President Rajendra Prasad.

The dismissal of the Red regime here came after uneasy weeks during which rioting and bloodshed occurred. Approximately a score of people were killed, most of them Catholics. The violence followed opposition to Red efforts to take over Kerala's 7,000 Catholic and other private schools by means of a new education law pushed through the Communist-controlled state legislature.

As Kerala's people greeted the central government's decision with unprecedented demonstrations of joy, the state's leaders flocked to the state capital of Trivandrum and made solution of the school problem their first goal.

Earlier Kerala's people had crowded around radios and newspaper offices to hear the news of the Red ministry's dismissal under the terms of the Indian constitution. Vesting representative powers in Kerala Governor Ramakrishna Rao—a non-Communist—President Prasad also dissolved the state legislature, thus paving the way for new elections. The Governor then issued an appeal for peace and return to normalcy in this strife-torn state.

This was the first time since India won its independence after World War II that a president, acting on the advice of the cabinet, had used his constitutional power to oust a state ministry that enjoyed the confidence of the legislature.

In Trivandrum, Mannoth Padmanabhan, leader of the struggle against the Communist government, made suspension of the Red education law his first demand in a letter to Governor Rao. In this letter Mr. Padmanabhan also asked for the with-

drawal of all executive orders concerning education issued by the ousted Red regime.

The president of the Kerala Private School Managers' Association has requested the state's closed schools to reopen immediately, and student leaders have called on their followers to return to their classes. Most schools were reopened on August 3.

The violence in Kerala started when the state's private schools refused to reopen on June 15 for the beginning of the new school year as a mark of protest against the Communist education law. Major point of protest was the law's clause requiring schools to select teachers only from lists drawn up by the Red government.

Mr. P. T. Chacko, leader of the Kerala branch of India's ruling Congress party, said that the ouster of the Red regime was only a temporary victory. The triumph will be complete, he said, only when the Communists are defeated at the polls in the coming election.

Deepika, Catholic daily here, declared that the government's dismissal should be the herald of a nationwide campaign against communism.

Red leaders here met the dismissal with resignation. Abandoning earlier threats, they said they would act constitutionally as they began to prepare for the election. Reports of continuing clashes between Communists and their opponents, however, have reached here.

Meanwhile in New Delhi, India's capital, Communist members of Parliament have announced that they will introduce a bill to ban alleged use of Catholic influence for political purposes.

Kerala's Catholics paid heavily to end Red rule here. In addition to those killed, scores were injured and thousands arrested. In one of its last acts, the Communist government offered financial grants to the families of Catholic victims. The families refused the money, however, saying the only relief they wanted was the Red ministry's resignation.

PRIEST NAMED MEMBER OF INDIA EDUCATIONAL BODY

KANPUR, India — A priest will help draw up some of the educational proposals to be included in India's third five-year plan.

Father Xavier Kaniampuram, 42, was named a member of a committee of educational experts. Along with the other members of the committee, Father Kaniampuram will prepare a report for India's Planning Commission. The priest is principal of St. Albert's College in Ernakulam, owned by the Archdiocese of Verapoly.

He was named to the post by the executive committee of the All-India Federation of Educational Associations. Members of the committee met here for a 10-hour conference.

Father Kaniampuram disclosed the present unanimity of opinion among the nation's top educational experts serving on the federation on the need for compulsory religious and moral instruction in schools and colleges. He said that resolutions on the subject were passed without voting during the conference's two most recent annual sessions.

But a proposal to include birth control education in adult education programs was rejected without vote taking, he said.

SCHOOLS REOPEN WITH FESTIVE AIR IN KERALA AFTER OUSTER OF REDS; PRELATE WARNS OF FATEFUL ELECTION

ERNAKULAM, India — With the ouster of Kerala's Communist regime by Indian President Rajendra Prasad, near normalcy has returned to the state as Catholic schools reopened amid Christmas-like festivities.

But a warning was sounded by Archbishop Joseph Attipetty of Verapoly, that the next Kerala elections would be of fateful importance—not only in Kerala and in India but in the whole world.

The school crisis came to a quick end following the dismissal of the Red regime after weeks of rioting and bloodshed. About a score of persons—mostly Catholics—were killed in violence that followed opposition to Communist efforts to take over Kerala's 7,000 Catholic and other private schools by means of a new education law pushed through the Communist-controlled legislature.

Attendance at the newly reopened schools were reported to be normal.

Archbishop Attipetty said that the Communist threat in Kerala will only be decisively hurled back after the election results are known. The Communists, too, stressed the importance of the elections and began preparing for them.

The present indications are that the Reds will have to face candidates of a proposed United Opposition Front.

Archbishop Attipetty said the elections will decide the question whether the world will succumb to totalitarianism and atheism, or whether it will have a bright future.

"Let us not repeat the mistakes of the previous election, but act with great care," he said.

A speaker at a local Red meeting protesting the ouster said the conflict had shown that there are "only two contending groups in Kerala"—the Communist party and the Catholic Church.

Kerala's people had greeted the central government's decision, to dismiss the Communist government, with demonstrations of joy.

4,000 POOR FED AS PART OF CEREMONIES COMMEMORATING SAINTLY INDIAN NUN'S DEATH

BHARANANGANAM, India — About 4,000 poor people were fed here as part of ceremonies commemorating the 13th anniversary of the death of Sister Alphonsa, saintly Poor Clare nun.

At the chapel built for the nun, five hours of continuous Masses highlighted the religious events. Thousands filed past the nun's tomb offering prayers.

The nun's beatification process is reported nearing completion at the diocesan level.

Reared in purely peasant surroundings, Sister Alphonsa joined the Franciscan Poor Clares here in 1910. She became a professed nun in 1936. Her death 10 years later marked the end of an exemplary religious life most of which was spent in great physical agony caused by a mysterious ailment.

Since her death, cures of all kinds of physical disabilities have been credited to her intercession.

INQUIRY CENTER SENDING RELIGIOUS INSTRUCTIONS TO 800 NON-CATHOLICS

BOMBAY, India — More than 800 non-Catholics are receiving regular instructions in Catholic Doctrine from an inquiry center here.

The Catholic Inquiry Center, attached to the Saint Andrew's church, keeps non-Catholics supplied with instructions by mail. Inquiries are stimulated through advertisements in secular newspapers.

A report of the center shows that new requests for instruction averaged sixty-five per month during the first thirteen months of the center's operation. Correspondence sent out included more than 30,000 with the symbol IHS (For Jesus), plus booklets and holy pictures.

The IHS monogram was the idea of Father H. Sontag, S.J. He wanted to reach by mail people interested in the Church, but hesitant about making personal inquiries. The letters explain in simple language the mission of the Church.

The center's report shows that about forty Catholic volunteers are engaged in the clerical work connected with the project. They call at the center's office every week and take home the letters, which they mail according to a schedule.

INDIAN REDS TRY CHURCH CURB

NEW DELHI, India — A Communist attempt to curb possible Church warnings against Red-supported candidates in the recent elections in Kerala has been made in the Indian parliament.

Communist member T. B. Vittal Rao presented a bill seeking to bar the "use of the religious authority of the Catholic Church" for political purposes.

Introduction of the bill followed Communist charges to the effect that Church authorities had used their influence to stir up Catholic demonstrations in Kerala against that state's recent Communist government—now dissolved by order of President Rajendra Prasad of India.

INDONESIA

PRELATE SAYS INDONESIA HAS MORE RELIGIOUS FREEDOM NOW

NIJMEGEN, Netherlands — Indonesia has more religious freedom than ever before, although no Dutch missioners are permitted to enter the country, a Bishop stated here.

Bishop Jaques Grent, MSC, Vicar Apostolic of Amboina, said the Church has a bright future in Indonesia because the education of native priests has been accelerated in recent years.

The Bishop, a Sacred Heart missioner, spoke here at the celebration of the centenary of the founding of the Jesuit missions in Indonesia.

Father Jerome G. D'Souza, S.J., assistant general for the Jesuits, India and East Asia provinces, stated that the Jesuits' mission has met with more success in Indonesia than in any other part of Asia.

He said the prospects for the missions have improved since so many countries in Asia have become independent.

INDONESIAN BISHOP VOICES OPTIMISM ON NEW GOVERNMENT

SEMARANG, Indonesia — Indonesia's most prominent Catholic bishop said here that the principles for which the nation's new government stands indicate that it will work for the interests of the Lord and the welfare of the people and the State.

Bishop Albert Soegiapranata, S.J., Vicar Apostolic of Semarang expressed his satisfaction that President Sukarno had chosen ministers free of party ties when he named his new government in July.

The new cabinet ministers were announced shortly after Mr. Sukarno reinstituted Indonesia's 1945 constitution, which gives the President unrestricted powers. Last March, after President Sukarno had proposed return to the 1945 constitution to put his plan for "guided democracy" into effect and bring internal stability to the country, Bishop Soegiapranata came out in support of the plan. The Bishop indicated at the time that the President's proposals would give the nation the firm leadership it needs until the people reach greater political maturity.

In his comment on the new government—which he made in an interview with the local press—Bishop Soegiapranata said the success of the government cannot depend on one man. Success, he said, will result from cooperation between all the government ministers.

Asked to forecast the future course of the government, the Bishop declined, saying he is not a prophet and cannot tell what will happen in the future.

Bishop Soegiapranata, now 62, was the first native of Indonesia to head the Semarang vicariate, he is also Military Vicar of Indonesia's armed forces.

TWO PRIESTS NAMED MEMBERS OF INDONESIAN GOVERNMENT BODIES

DJAKARTA, Indonesia — Two priests have been appointed as members of government bodies by President Achmed Sukarno.

Father (Lt. Col.) Joanes Obrus Hardjana Padmasepoetra, Army chief of chaplains, has been named a member of the newly established National Advisory Council. This board, which has forty-six members, has the right to give advice to the President on political, economic and social affairs, whether this advice is solicited or not.

Father Aloisius Soemandar, S. J., of the University of Indonesia, has been named a member of the newly established National Planning Board, which has seventy-seven members. The board was formed to set up basic planning for national reconstruction in the economic, social and cultural fields.

INDONESIAN BAN ON FOREIGN TEACHERS HIT BY PAPER; BROUGHT SCHOOL CLOSURE BY CATHOLICS

DJAKARTA, Indonesia — Nusantara, non-Catholic newspaper here, condemned the Indonesian Education Ministry's new regulation banning foreign teachers and commented that it had brought about the closing of the nation's 2,100 Catholic schools.

The Catholic schools, most of which receive subsidies from the government, announced they were remaining closed for another two weeks after the end of the regular vacation period.

While no reason was given for their failure to open, it was known that it was brought about by the Education Ministry's regulation of last Feb. 28, which stipulated that no foreigners could teach in Indonesian schools after Aug. 1.

The newspaper Nusantara noted that most of the pupils in the Catholic schools are non-Catholics. It attacked the policies of Dr. Prijona—Education Minister at the time the regulation was announced, and Vice Minister of Education in the new government. It alluded sarcastically to the shortage of teachers in Indonesia even before the ruling, and said, "We do not know whether the prohibition has an aim other than to provide work for Indonesian teachers or whether the foreign teachers are not capable."

It added:

"Everybody knows that the former cabinet cooked up so many regulations that nobody knows anymore which are in force and which are not. The only thing we know is that at this very moment some of our children are still playing in the streets."

Aside from the Chinese schools in Indonesia, the Catholic mission schools are the only ones with a large percentage of foreign personnel. While the Feb. 28 regulation states that exceptions might be made by the Education Ministry, requests for such exemptions for foreign priests, Sisters and Brothers were to no avail prior to the beginning of August. It was understood that virtually all foreign-born priests and Religious who teach in Catholic schools here had already begun the process of becoming naturalized citizens.

FIDES REPORTS INDONESIAN SCHOOL SEIZED

ROME — Indonesia confiscated a Catholic school and convent at Makassar, on the island of Celebes, at the end of July, it was reported here.

Fides, mission news service issued here, said that the school was taken over on grounds that some of the instructors were not of Indonesian nationality.

JAPAN

NEW CHURCH IN JAPAN TO BE NAMED FOR LAYMAN WHO SUFFERED PERSECUTION

TAKATSUKI, Japan — A new church being built here will be named for a Japanese layman who suffered persecution and banishment for the Faith in the 17th century.

To be known as the Justus Takayama Ukon Memorial church, it will stand on the site where Takayama

Ukon, then lord of the local castle, built the first Catholic church in the Osaka region in 1573.

National attention has been drawn to the church, commissioned by the Claretian Fathers, because of the fame of Takayama and the style in which it is being built. The new church will be a close copy of the famous Nambanji (Church of the Southern Barbarians) built by the Jesuits in Kyoto in 1577. Though the Nambanji was destroyed during the religious persecutions, its appearance is well known since it was reproduced on many existing examples of lacquerware, fans and screens of the period.

Designer of the new church is a Catholic architect, Hasegawa Eikichi. A large statue of Justus Takayama Ukon will stand in front of the church.

One of the best known of the early Japanese Christians, Takayama was born in the 1500s and was a staunch defender of the Faith during what is called the "Christian Century of Japan."

The persecutions came in his old age and it is said that he hoped for martyrdom. It is generally believed that his death, which came in 1615, 40 days after his exile to Manila, was the result of the ill-treatment he suffered during his last seven months in Japan. During that period attempts were made to force him to apostatize.

HEAD OF JAPAN'S KEY CATHOLIC ORGANIZATION TO MAKE CLOSE STUDY OF NCWC OPERATIONS

TOKYO, Japan — The head of an organization that is the "ecclesiastical Pentagon" of Catholic life in Japan has left here on a tour which will include a close study of the National Catholic Welfare Conference in Washington, D.C.

The tour is being made by Father A.W. Bryson, MSD, who is the secretary-general of the National Catholic Committee of Japan (NCCJ). The committee—born in November, 1945, amidst the rubble of bomb-shattered Tokyo—was modeled on the NCWC, the coordinating agency of the U.S. Catholic Bishops, and the Catholic Central Bureau of Shanghai, now suppressed by the Reds.

On his tour Father Bryson, who is an Australian Missioner of the Sacred Heart, will meet with Catholic authorities in Hong Kong, the Philippines, Vietnam and Australia. Later in the year he will spend several months in Washington, where he will confer with Msgr. Paul F. Tanner, general secretary of the NCWC. He will work as a staff member in the various departments of the NCWC while studying the organization's operation.

The National Catholic Committee of Japan was formed when the Bishops of Japan assembled in Tokyo on November 28, 1945, for their first postwar conference. The Committee was organized to undertake the immediate task of reconstruction following the war, to provide a means of implementing decisions of the hierarchy and to co-ordinate Catholic activities.

Until the end of the occupation of Japan, when the country was completing its material and political reconstruction, the committee served as the nerve center of all Catholic life in Japan.

Under the direction of its first secretary general, Maryknoll Father Leopold Tibesar, the National Catholic Committee of Japan started its work in office space loaned by the Jesuit-conducted Sophia University.

The committee undertook every task set for it by the Bishops of Japan. This included finding scarce materials for physical reconstruction, advising educators, interpreting new laws, sending out instructions to religious superiors, working for favorable legislation and welcoming hundreds of new missioners.

The committee has come a long way since that time. Like the NCWC in Washington, it is composed of various sections and departments. These include departments dealing with general affair, education, social action, student life, press and information, legal affairs, and liturgical arts and architecture.

Since 1952 the agency has functioned from a modern three-story building containing 16 offices and several conference rooms. The building, truly an "ecclesiastical Pentagon," is a monument to Father Tibesar, who guided the organization through the first difficult period of its existence.

Decisions on projects to be undertaken by the committee are made by the Bishops of Japan, who are in effect the board of directors. The decisions are clarified by an executive committee composed of the Apostolic Internuncio to Japan, three bishops and three religious superiors.

An advisory committee composed of religious superiors assists the executive committee. Finally, the actual supervision of the work is done by the secretary-general and the various department heads.

The National Catholic Committee has served the Church in Japan very well. Its organization of the Japan Catholic Nurses Association, similar to the NCWC's National Council of Catholic Nurses, can be cited as one of its numerous successful projects.

In 1956 a letter from Rome urged the formation of a Catholic nurses' organization in Japan. The nurses' association was established within a year and now has 900 members from all parts of Japan. Religious and lay nurses are integrated in the association, which is affiliated with the International Association of Catholic Nurses and Hospital Assistants.

When Father Bryson returns to Tokyo next year, after studying the operations of the NCWC and other Catholic organizations, he hopes to introduce new techniques that will make the National Catholic Committee of Japan an even more effective instrument for implementing the Church's policies in this country.

HIROSHIMA RAISED TO DIOCESE

VATICAN CITY — His Holiness Pope John XXIII has raised the Vicariate Apostolic of Hiroshima, in Japan, to the rank of a diocese.

Msgr. John Baptist Noda, present Prefect Apostolic of Niiyata, has been appointed to be the first Bishop of Hiroshima. The new diocese will be suffragan to the See of Nagasaki which was elevated to an Archdiocese last spring.

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103 MISSIONERS AT TOKYO FRANCISCAN LANGUAGE SCHOOL

TOKYO, Japan — The Franciscan Language School here had 103 missionary students during the past school year.

The school's director, Father Beatus Theunissen, OFM, reported that these missionary students included 70 priests, eight Brothers and 25 nuns, representing 24 religious congregations and 13 nationalities.

The school recently has become affiliated with the Catholic University of America, Washington D.C.

ABORTION OPERATIONS PROBLEM FOR JAPANESE CATHOLIC NURSES

NIGAWA, Japan — Japan's Catholic Nurses Association, meeting here in its first national convention, has discussed the problem of Catholic nurses who are expected to assist in abortion operations in non-Catholic hospitals.

Some 200 members of the association took part in the convention. They cited their greatest problem as that of cooperating in immoral operations in this country where abortions are not only legal, but encouraged. An estimated 1.5 million abortions are performed annually.

Nurses who felt the need of guidance were urged to write to the association headquarters in Tokyo. A committee made up of priests, doctors and religious nurses will provide answers to the nurses' questions, the association said.

CHURCH IN A-BOMBED NAGASAKI FLOURISHING FOURTEEN YEARS AFTERWARD

NAGASAKI, Japan — Just fourteen years ago a B-29 flew high over Nagasaki. Seconds later, a man-made sun exploded 1,600 feet above the city.

A cloud of light—first white, then red, wedged itself with terrible force between the hills. The center of the explosion was 600 yards from Immaculate Conception church here.

Twenty-nine thousand people died that day in August. Seventy-four thousand more have died since. Among them were two priests of the Church, who were hearing confessions in preparation for the feast of the Assumption the following week.

Also killed were fifty sisters and 8,500 other Catholics.

It was the worst tragedy in Nagasaki history. And yet, today the little parish of the Immaculate Conception has grown and grown until it has been necessary to form two new, additional parishes from it.

In 1953 the Augustinian Fathers erected a new parish in what had been the western section of Immaculate Conception. Today it has a modern church, monastery, kindergarten, and parochial primary school.

Today the Society of the Divine Word is building a third Nagasaki parish in the northern section of the old Immaculate Conception parish. According to Father J.J. Wiesen, SVD, the new St. Philomena parish embraces some 2,000 Catholics, as well as 30,000 non-Catholics.

As in other countries, materialism and secularism are making their inroads on Japanese youth, and lack of facilities force most Japanese Catholic youth to attend public schools. Father Wiesen is hoping to build a second Catholic school in Nagasaki when funds are available.

KOREA

AUSTRALIAN PARISHIONERS CONTRIBUTE TO KOREAN BISHOP'S BUILDING PROGRAM

YOUNG, Australia — Parishioners in this Australian town have contributed $1,344 to a Korean Bishop's diocesan building program.

The parishioners presented the money to Bishop Thomas Quinlan, Vicar Apostolic of Chunchon, Korea, at the conclusion of a public address in the Young town hall.

Bishop Quinlan had come to Young to visit their pastor, a former classmate, the Rt. Rev. Msgr. Alphonsius Deegan, V.F.

CHAPEL IN KOREA HONORS HERO CHAPLAIN

SEOUL, Korea — A plaque bearing the simple words "A Soldier of Christ" was put on the wall of the Catholic chapel at the U.S. Eighth Cavalry headquarters as the chapel was dedicated in memory of Father (Capt.) Emil J. Kapaun, who died in a North Korean prison camp.

Father (1st Lt.) James F. Dolan, S.J., Catholic chaplain of the Eighth Cavalry officiated at the ceremony in memory of his predecessor. Father Kapaun served with the same unit during the early stages of the Korean war. Taken captive, his name became almost legend among the United Nations forces even before his death in May, 1951.

Father Dolan's brother, Dr. Jerome Dolan served in the Eighth Cavalry with Father Kapaun. One of the last pictures of the priest shows him with Dr. Dolan—then a captain—helping an exhausted soldier along a rain-drenched road in Korea.

Father Kapaun joined the United States Army during World War II. During his military career he was honored 17 times with decorations which included the Bronze Star for Valor and—posthumously—the Legion of Merit and the Distinguished Service Cross.

During his captivity in north Korea Father Kapaun became famous for his stand against his Red captors and for holding religious services whenever he got the opportunity.

CLOSED LAY RETREATS STARTED AT KWANGJU

KWANGJU, Korea — Closed retreats for lay persons have been held here for the first time.

The closed retreats were made possible by accommodating the retreatants at the Salesian boys' school. One retreat was for Korean lay persons and was held under the direction of a Korean priest, Father Lawrence Youn, Director of the Social Service School at Sosa, near Seoul.

The other was for U.S. Air Force personnel stationed at Kunsan who previously traveled twice the distance

to make retreats at the Retreat Center, outside Seoul. Director of the retreat was Father Charles O'Brien, veteran China missioner and secretary to Bishop Harold Henry, Vicar Apostolic of Kwangju.

U.S. 7TH FLEET GIVES PARTY FOR KOREAN CATHOLIC ORPHANS

INCHON, Korea — Officers and men of the USS St. Paul, flagship of the U.S. Seventh Fleet, entertained 120 Catholic Korean orphans from the St. Paul orphanage in Seoul aboard the ship in Inchon harbor.

Among the orphans was six-year-old Pascal Kim, polio victim who has been adopted by the Holy Name men of Rockville Prison, Bellefonte, Pa. Pascal graduated from his leg braces to crutches recently.

Organized by the Seventh Fleet chaplain, Father (Cdr) Raymond J. Talty, the party was held on deck. The children were fed ice cream, cookies, soft drinks and shown 30 minutes of animated cartoons. Earlier in the day men from the St. Paul had gone to Seoul and brought the orphans to Inchon in four buses.

APPEAL REJECTED FOR REOPENING OF CATHOLIC DAILY IN SEOUL

SEOUL, Korea — The Seoul Appellate Court has rejected an appeal for the reopening of the Catholic-owned daily here, Kyonghyang Shinmun.

The appeal was made by Han Changu, the publisher. The paper was first closed down by the government on April 30, 1959, on charges that it was undermining democracy and the country's freedom.

On June 26, 1959, the appeals court termed the closing an excessive punishment and allowed the paper to reopen. The same day, however, the government's Office of Public Information issued an order suspending publication of the paper indefinitely.

The June 26 decision in favor of the newspaper was given by the first division of the Seoul Appellate Court. The decision rejecting the publisher's appeal was given by the second division of the court. The judges in each case were not the same.

Further legal action by the publisher is pending.

NEW COLUMBAN SUPERIOR IN KOREA

SEOUL, Korea — Father Neil Boyle, SSC, has been appointed superior of the Columban Fathers in Korea. He succeeds Father Brian Geraghty, SSC, whose term of office expired August 10.

Father Boyle will have charge of 102 Columbans assigned to two vicariates apostolic in Korea—Kwangju in the southwest and Chunchon just south of the demilitarized zone. The Columban Fathers are working in fifty-five parishes in Korea, two of the parishes in Seoul.

Educated in Ireland and ordained in December, 1943, Father Boyle did parish work in England from 1944 to 1946. He went to Shanghai for language study in 1946 and arrived in Korea in February, 1948.

MISSIONER'S CHARITY OPENS APOSTOLATE TO PAGANS IN KOREA

CHUNG PUKTO, Korea — The efforts of a missioner to aid a typhoid-stricken village has opened to the Faith an entire remote mountain area here that has no Christians.

While on a mission trip, Father Vincent J. Hoffman, M.M., discovered a remote mountain village which was cordoned off with rice ropes and red banners the sign of a disease-ridden area here.

"The head man of the village came out and told me of the need for food and medicine for his village," said Father Hoffman. "I agreed to help him as best I could, and he sent seven men from the village to get bags of relief goods at my mission."

The following week a man from the village returned the empty bags, and brought with him a list of twenty men who he said, would like to learn about the Catholic Church.

"It opens up a whole new area for us," said the Maryknoll priest. "These people have never been visited by a missionary before. They know little or nothing about Christianity. It presents us with a wonderful opportunity."

COLLECT $167,000 FOR KOREA RELIEF

VIENNA — The Catholic Women's Movement of Austria has collected about $167,000 for various relief projects in Korea, it was announced here.

The amount is an increase of 51 per cent over funds collected last year for this purpose. Of the amount collected $47,000 will be used for the construction of a tuberculosis hospital in Taegu, and $40,000 for the enlargement of orphanages in Korea.

BISHOP QUINLAN RETURNS TO KOREA

SEOUL, Korea — Bishop Thomas Quinlan, SSC, Vicar Apostolic of Chunchon, returned here from a three-month speaking tour in Australia and New Zealand.

In Australia the Irish-born prelate traveled extensively. He told his audiences of the needs of the mission in Korea. He was present for the blessing and opening of the Columban Fathers' new major seminary, and he performed the first ordinations to the priesthood in it.

Among the ninety-two Columban in Korea at present, four are from New Zealand and four from Australia.

On hand to welcome Bishop Quinlan back was Bishop Paul Ro, Vicar Apostolic of Seoul.

MALAYA

BIRTH CONTROL DRIVE PLANNED BY SINGAPORE

SINGAPORE, Malaya — Singapore's new government supports "family planning" and, if necessary, will give birth control advice to all who want it, the Minister of Health declared.

Inche Ahmad bin Ebrahim said in a radio broadcast, however: "We will ensure that the rights of the individuals be respected and due respect will be given to religious feelings."

The Health Minister expressed approval of the Family Planning Association for its birth control campaign, but said that "a quarter of a million women need advice on family planning" and the government has decided it "would have to help."

Meanwhile, a Catholic journalist here has condemned as immoral artificial birth control in general and sterilization in particular. Speaking at a luncheon of the Foreign Correspondents' Association of Southeast Asia after a gynecologist spoke out in favor of sterilization, Father J.F. Kearney, S.J., warned that Singapore seemed to be adopting a "siege mentality" which he indicated is leading to apprehension concerning the population problem.

NEW GUINEA

SECOND AIRPLANE FOR MISSION IN NEW GUINEA ORDERED

AMSTERDAM, The Netherlands — A second airplane for the Franciscan mission in Northern New Guinea has been ordered by the Dutch Catholic Mission Transport Association.

The association some years ago bought the mission's first plane, which is now used by Father Henk E. Vergouwen, OFM, in his mission travels.

NEW GUINEA NATIVES SAY ANCESTORS HANDED COMMANDMENTS DOWN TO THEM BEFORE ARRIVAL OF MISSIONERS

KANANAM VILLAGE, New Guinea — Natives of this coastal village clearly distinguish today between the Ten Commandments taught them by the missioners and another set of commandments handed down to them by their ancestors.

During an interview here village elders said the first Christian missioner to contact them was Father Henry Buschoff, SVD, who opened a Catholic school here in 1905.

"When we heard the late Father Buschoff list the Ten Commandments, we told him we already knew most of them," the village elders said.

"The Ten Commandments sounded very much like the precepts handed down to us by our ancestors," they said. "This made us feel Father Buschoff was teaching the true religion, so we decided to join it."

According to native tradition, it was Dodaw who gave the precepts to the ancestors. Dodaw is the name for God in the Kananam vernacular.

"Dodaw cannot be seen because he has no body," he said. "He will never die, and he always will be."

Concise, forceful and melodious in the vernacular, the precepts are easy to remember and easy to understand. They are in no particular numerical sequence.

"You must not attack what your mother and father have to say to you," one precept says.

"Your eye must not look longingly at the wife of another man," rules another. Its counterpart forbids the eye to look with desire at another man's goods.

Kananam elders wearing only loin cloths explained that the more you

look at a nice thing which belongs to someone else, the more you want to steal it.

"If a man steals the wife of another man, he is to be attacked and killed by the rest of the village before children can come from this new union," the ancestors had said. "If this is not done, the children will grow up, become aware of the crime of their parents, and then perpetuate the crime in the village by following their parents' example."

Other precepts forbade the telling of lies and making light of Dodaw's name and the names of fellowmen.

"Those who lie are barred from the good place reserved for the dead where Dodaw rules and where there are nice homes and beautiful flowers," the elders said.

Dodaw's name was never told to children or young married people for fear they might make light of it in conversation and so dishonor the sacred name.

The penalty for disobedience to parents was a threatened speedy death; the reward for obedience was life.

The villagers said they had no commandments from the ancestors regarding prayer and the offering of sacrifice to Dodaw.

TWO SEES SET UP IN YULE AND VADARY

VATICAN CITY — His Holiness Pope John XXIII has set up two new Church jurisdictions on the Australian part of the island of New Guinea a month after erecting three others there.

Both were carved out of the Vicariate Apostolic of Port Moresby in the Territory of Papua, whose Ordinary, Bishop Andrew Sorin, died last April.

One is the new Vicariate Apostolic of Yule Island, where Bishop Sorin had his headquarters. It has been entrusted to the Missioners of the Sacred Heart, as is the parent vicariate of Port Moresby. The second jurisdiction is the Prefect Apostolic of Vadary, which has been placed under the Montfort Fathers.

It was announced recently that Pope John had erected three new vicariates apostolic on the northern part of eastern New Guinea—in the Australian Trust Territory of New Guinea.

The new Sees bring to fifteen the total number of Church jurisdictions in Australia-held New Guinea and its neighboring islands of the Bismarck archipelago.

VICARIATES AND PREFECTURES OF SOUTH SEA ISLANDS DOUBLED IN SHORT SPACE OF TWO YEARS

ALEXISHAFEN, New Guinea — Quoting from ecclesiastical documents a church historian today told a gathering of missioners here that the Holy See has doubled the Vicariates and Prefectures of the Solomon Islands and the Territory of Papua and New Guinea in the short space of two years.

Rev. Dr. R. M. Wiltpen, SVD, Divine Word Missioner and historian of New Guinea missions, said where formerly there were eight ecclesiastical districts there are now sixteen.

The previously existing Vicariates were Port Moresby and Samarai in Papua; Rabaul, Aitape, Wewak, and Alexishafen in the Territory of New Guinea; and Northern Solomon Islands and Southern Solomon Islands in the Solomons.

Father Wiltgen said the rapid division of the Vicariates began just two years ago on August 8th (1957) when the Holy See announced that the Vicariate Apostolic of Kavieng (New Ireland) had been carved from the Rabaul Vicariate and entrusted to the Missionaries of the Sacred Heart.

A year later (August 1, 1958) the Holy Father erected the new Prefecture Apostolic of Mendi in Papua's Southern Highlands District, detaching it from the territory of Port Moresby Vicariate and entrusting it to American Capuchin Fathers.

In mid-1959, in the short space of thirty-three days, six new ecclesiastical divisions were announced in rapid succession.

On June 29th, Archbishop Romolo Carboni, Apostolic Delegate to Australia, New Zealand and Oceania, announced that "His Holiness, Pope John XXIII, has deigned to erect and to entrust to the Australian Province of the Dominican Fathers, the new Vicariate Apostolic of the Western Solomon Islands."

Four days later the Apostolic Delegate announced that the Wewak and Alexishafen Vicariates of New Guinea had been divided to make possible the erection of two new Highland Vicariates called Mount Hagen and Goroka, and a coastal Vicariate called Lae.

Mount Hagen and Goroka Vicariates were entrusted to Divine Word Missionaries from Europe and America and the Lae Vicariate was entrusted to the Dutch Mariannhill Fathers.

On July 31st two more divisions were announced by the Apostolic Delegate's office in North Sydney. Papua's Western District reaching up to the Dutch New Guinea border and embracing the Fly River, was detached from the Port Moresby Vicariate and called the Prefecture Apostolic of Daru. It was entrusted to the Montfort Fathers from Canada.

On the same day the new Yule island Vicariate in Papua was announced. It was detached from the Port Moresby Vicariate and was entrusted to the French Province of the Missionaries of the Sacred Heart.

The rapid division of these islands into new Vicariates and Prefectures is principally due to the initiative of Archbishop Romolo Carboni, who as Apostolic Delegate to Oceania has kept a watchful eye on the rapid mission developments made in these South Sea islands since World War II.

The Holy See's 100 per cent increase in Vicariates and Prefectures in these missions worst hit by the last war would seem to indicate a shift in emphasis from an extensive to a more intensive form of mission apostolate, Father Wiltgen said.

FLYING BISHOP OF NEW GUINEA TO VISIT AUSTRALIA, ROME, USA

WEWAK, New Guinea — Bishop Leo C. Arkfeld, SVD, 47, Flying Bishop of New Guinea and head of

the Wewak Vicariate, has left by plane for Australia, Europe and the United States.

In Europe, after lecturing to Holland and Germany, Bishop Arkfeld will make his "ad limina" visit to Pope John XXIII to report on the status of his vicariate, and will visit the international headquarters of Divine Word Missionaries in Rome.

He will reach the United States in time to attend the Golden Wedding Anniversary of his parents.

Young Arkfeld in his high school days became interested in flying, taking a correspondence course from a flying school in Lincoln, Nebraska.

Before joining Divine Word Missionaries in 1932 at the age of 20, Bishop Arkfeld worked at well-boring with his father. The day he left for the seminary he said to his mother, "Keep this flying literature for me, Mom, because I may be needing it some day."

He was ordained a missioner priest at Techny's Divine Word Seminary in 1943, and a year later was sent to New Guinea aboard an American troop ship. But the New Guinea campaign was not yet over so he spent a year as assistant priest in the Cathedral Parish of Brisbane.

As soon as New Guinea was opened for civilian occupation by General Douglas MacArthur, Divine Word missioner Arkfeld began piloting ships, repairing derelict army trucks, and helping with the reconstruction of the war-torn mission. In Lae he took up flying. Not yet five years a priest, he was made Bishop of Wewak by Rome.

PAKISTAN

TWO NUNS GET PILOT'S LICENSES FOR WORK IN PAKISTAN MISSIONS

TURIN, Italy — Two young nuns Sisters Maria Cleofe and Innocenza of the Oblates of St. Aloysius Gonzaga have obtained pilot's licenses in preparation for a flying mission in Pakistan.

They are believed to be the first nuns in Italy to hold flying licenses. They expect eventually to qualify as passenger plane pilots.

The nuns are among 20 missioners of both sexes preparing for pilot's licenses here. Some intend to obtain helicopter licenses as well.

All are training under the auspices of Turin's International Center of Missionary Aviation and Motorization. Most are destined for missions administered by the Xaverian Institute for Foreign Missions. It has headquarters in Parma, Italy, and missions in tropical regions of Asia and South America.

PHILIPPINES

OFFICIAL SAYS MATERIALISM IS WEAKENING FILIPINO CHARACTER

MANILA, Philippines — Materialism is undermining the Filipino character, the Philippines' Secretary of Education said here.

The secretary, Jose E. Romero, told faculty and students of the University of the Philippines "that materialism has so corroded our national life that even education has not escaped from its vicious clutches."

The desire of students to make good at their studies, he said, is linked with a desire for riches and power, rather than with the desire to elevate mankind spiritually and to help raise the standard of living.

"In the pattern of values widely accepted by our people today, a person is a failure unless he makes plenty of money," Mr. Romero said.

FORMER LEADER OF RED GUERILLA ARMY IN PHILIPPINES RENOUNCES COMMUNISM, RETURNS TO FAITH

LONDON — Luis Taruc, the 46-year-old former supreme commander of the Communist guerilla army of the Philippines, known as the Hukbalahap, has renounced communism and returned to the Church.

He had been brought up as a Catholic but drifted out of the practice of the Faith when he was a Socialist in the middle 1930s. He later accepted the Marxist atheism of the Communist party and became one of their top leaders.

He is now in a military prison on charges arising from the "Huk" rebellion.

Of all the Communist parties in Southeast Asia which took up arms after the end of the Pacific War, the Philippines' party came nearer to success than any other, with the exception of that led by Ho Chi Minh in Vietnam.

And of all the Communist guerilla leaders in that important area of the world Mr. Taruc was certainly the most colorful.

He has now told history in a book he has written in his prison cell. It will be of great importance to security authorities in such countries as Malaya, Burma and Laos, where Communist rebels are still in action. It will also provide powerful ammunition in the fight against communism in other vital parts of Asia, too, where there is an acute shortage of good anti-Communist literature of Asian origin.

Mr. Taruc's earliest political activities were with the Socialist party. As a full time Socialist propagandist he gained a very large following in the late 1930s among the people of the barrios throughout the province of Pampanga, and neighboring provinces in Central Luzon. Side by side with the Socialist party he built up a powerful peasant union which spread still more widely.

In the period leading up to World War II, both the Socialist and Communist parties placed their emphasis upon "the fight against fascism and war." This led to a merger of the two parties, as a result of which Mr. Taruc stepped straight into Communist party leadership. He became a member of the political bureau. But the two groups who came together in this way represented two different trends within the party and this led to ideological differences between the leaders over the years.

Throughout the Japanese occupation he was the supreme commander of the Hukbalahap. This Communist-led guerilla force kept large areas of Pampanga free of the Japanese. They also spent much of their time ambushing the Japanese, and the Filipino collaborators as well. Shortly after the end of the war the Huks came

down from the hills but, like many of the other Communist-led forces of that period, retained their arms.

In due course they returned to the hills, this time in open armed revolt against the government. At the beginning of the Korean conflict, the political bureau of the Communist party of the Philippines was taking the line which other Communist parties in Southeast Asia took at that time, that it should be possible to seize power within a matter of two or three years. There was a moment when the Huks were all around Manila, and when many of those inside the capital believed that it would soon fall. The Communist leaders believed that the "masses" in Manila would rise at their call. Then Ramon Magsaysay was appointed Secretary of Defense. His policy of cleaning up the armed forces and hitting at the Huks hard and skilfully, while at the same time granting land to those who defected, quickly brought results.

The Huks were driven back to the hills, swamps and jungles. The whole of the Communist party secretariat and most of its political bureau were arrested in Manila and jailed. Those leaders who were still in the hills decided to carry on the fight none the less; but before long their depleted forces were militarily and morally defeated. Today there are no more than a few hundred left, still holding on but living the lives of bandits.

On May 1st, 1954, Mr. Taruc surrendered. By that time his young wife (who was a practising Catholic) had been killed in a government-organized ambush, his son was in jail, and personal and political feuds were splitting the party. Mr. Taruc was detained by the army as a "maximum security risk" prisoner and held incommunicado. He was given a sentence of twelve years imprisonment.

In November, 1957, Mr. Douglas Hyde, former editor of the Communist Daily Worker, went to the Philippines to attend a seminar organized by SEATO, took the opportunity to fulfill a long-cherished desire to meet him. On the first occasion that he was able to do so, Mr. Hyde had to get himself smuggled unofficially into the jail. But Hyde started discussions with him which they were able to continue with official approval, thanks to the enlightened approach of security-intelligence of the Philippines.

Mr. Hyde had read some time earlier in a National Catholic Welfare Conference dispatch that Mr. Taruc had once told a priest who was visiting the prison that he was "having trouble with his atheism." It was this, and the knowledge that as a Filipino he was likely to have had some sort of Catholic upbringing which encouraged Hyde to attempt to bring about his conversion. Hyde suggested that he should write his story to sort out his ideas, and obtained his agreement that Hyde should help him in this. Hyde's first aim was to bring him back to the Faith, rather than to get him to produce a book.

He was, when Hyde first met him, bitterly anti-Catholic, identifying the Church with power, privilege and the exploitation of the poor.

Mr. Hyde was, however, able to persuade him to make two promises of decisive importance. The first was that he would attend Midnight Mass

on Christmas Eve in the prison chapel; the second, that he would discuss his problems after Hyde had gone with Father Michael Nolan, a Columban priest.

The Midnight Mass achieved everything Hyde had hoped of it. Mr. Taruc wrote to him at the time, saying that he felt as he watched it that he had "come home." By May, 1958, he had been to Confession for the first time for very many years. Shortly afterwards, however, he was given four life sentences at the conclusion of a trial which had dragged on for years. He had been sending his book to Hyde, chapter by chapter in England and Hyde had been helping him by means of correspondence with the reshaping of his ideas.

After he had received the life sentences, however, he stopped writing his story because he felt that the public would misunderstand his motives and would believe that he was simply trying to buy his freedom. A conference in Singapore which Hyde was asked to attend came just at the right moment and as soon as it was over he got back to the Philippines. At Hyde's request the authorities put him into an improvised cell near that of Mr. Taruc. He believed that if he was going to share Taruc's mind he must also share his conditions—which he did for the next five and a half weeks. During that period Hyde was able to persuade him to start writing again, and to complete the book. He was also able to complete the process of conversion by discussing all his social and political thinking with Taruc for sixteen hours a day in his cell.

Mr. Hyde returned to the same jail a few weeks ago to complete the job. Now publication of the book in the Philippines awaits a decision by President Carlos P. Garcia. Already those who have seen it declare that it will make a unique contribution to the fight against communism in Asia. Its movingly told conversion story is likely to influence many and to be a powerful weapon in the fight for the Faith everywhere.

NEW ENROLLMENT RECORD SET IN COLUMBAN SCHOOLS IN PHILIPPINES

MANILA, Philippines — The number of students in colleges, high schools and elementary schools conducted by the Columban Fathers in the Philippines has reached an all-time high enrollment of 25,221, it was announced here.

Father Michael Donohoe, SSC, Columban spokesman, said this is an increase of 3,037 over 1958. Noting that three new high schools and two additional elementary schools have been opened this year, he said, this brings to ninety the number of educational institutions operated by Columban missioners in the Philippines. There are six colleges, sixty-two high schools, seventeen elementary schools and five kindergartens.

The Columban Fathers, working on the islands of Luzon, Mindanao and Negros, have been in the Philippines since 1929 and now total 185.

CORNERSTONE LAID FOR PHILIPPINE SEMINARY IN ROME

ROME — The cornerstone of the first Philippine seminary to be built in Rome was put in place by His

Eminence Giuseppe Cardinal Pizzardo Prefect of the Sacred Congregation of Seminaries and Universities.

The cornerstone laying ceremony followed by one day a ceremony at Castelgandolfo at which the stone was blessed by His Holiness Pope John XXIII.

Among those assisting Cardinal Pizzardo at the ceremony here were Archbishop Rufino J. Santos of Manila and Jose M. Delgado, Philippine Ambassador to the Holy See. Archbishop Santos was received in audience by the Pope the previous day.

Members of the Roman Curia taking part included Their Eminences Gregorio Pietro XV Cardinal Agagianian, Pro-Prefect of the Sacred Congregation for the Propagation of the Faith; Pietro Cardinal Ciriaci, Prefect of the Sacred Congregation of the Council, and Marcello Cardinal Mimmi, Secretary of the Sacred Consistorial Congregation.

Construction of the seminary was undertaken by the Philippine Hierarchy to house Filipino students now living in various religious houses and colleges in Rome. Situated on the Via Aurelia in the eastern section of Rome, it will house fifty persons. It is expected to be opened early in 1961.

At the cornerstone ceremony, a parchment was placed inside the stone with the signatures of all those participating. The scroll notes that the seminary was begun in the reign of His Holiness Pope John XXIII and the presidency of Carlos P. Garcia of the Philippines, and that it was dedicated to Our Lady "de la Paz y Buen Viaje" (of Peace and Good Journey.)

Patrons of the new seminary are St. Pius X and St. John Vianney, Cure d'Ars. St. John Vianney, patron of parish priests, died just 100 years ago.

'OPERATION STETHOSCOPE' STARTED BY CATHOLIC MEN IN PHILIPPINES

KABANKALAN, Philippines — Catholic Action men here have inaugurated "operation stethoscope" to bring medical and dental assistance to people in isolated villages.

Father Thomas Cronin SSC, of Cambridge, Mass., challenged the members of his Catholic Action unit to put their efforts into some social work that would bring Christianity to the attention of surrounding Filipinos.

Two doctors who belong to the Catholic Action unit decided to bring medical and dental help to the people who live in the neighboring villages.

Each Sunday morning now, a group of men from Kabankalan set out on "Operation Stethoscope." They visit different villages, where they spend as many hours as necessary to take care of the sick.

The doctors set up their "consultation room" in front of the village church. A dentist from Kabankalan sets up his portable dental chair. The other men place on a bench the boxes of sample drugs they begged from various drug companies.

The church bell is rung, and those with toothaches and other ailments gather around the front of the chapel for treatment. There is no charge for treatment, and the medicines are also free.

Every Sunday morning, the Catholic Action group treats over fifty patients, many of them non-Catholics.

RED-PERSECUTED PRIEST NAMED RECTOR OF PHILIPPINE SCHOOL

CEBU, Philippines — A victim of Communist Chinese persecution has been appointed rector of San Carlos University here.

He is Father Harold Rigney, SVD, who was rector of Fu Jen University in Peking when the university was seized by the Communists. He spent four years in a Communist prison and then was expelled from the country. His book, "Four Years in a Red Hell," describe his persecution.

Father Rigney has been serving as regional superior of the Society of the Divine Word Fathers in England and Ireland. A year ago he walked out of a Welsh music festival at Ilangollen, protesting that Communists were using it for propaganda purposes.

CATHOLIC RADIO TO BE BUILT UNDER PHILIPPINES BISHOPS

VATICAN CITY — Archbishop Rufino J. Santos of Manila said here that a powerful 200-kilowatt radio transmitter will be built in the Philippines to broadcast Catholic programs and to counterbalance Red Chinese propaganda.

In a talk delivered over Vatican Radio, the Archbishop of Manila revealed plans for the new station, which he said is to be built under the supervision of the Hierarchy of the Philippines.

The project, brought up at a meeting of the Philippines Bishops some time ago, received favorable backing from the Bishops of the Far East when they met in Manila last December under the presidency of His Eminence Gregorio Pietro XV Cardinal Agagianian, Pro-Prefect of the Sacred Congregation for the Propagation of the Faith.

The site and date of construction for the new transmitter have not been determined. But Archbishop Santos, who made the radio address just before leaving to return to Manila, discussed technical matters concerning the radio during his visit here.

DIVINE WORD MISSIONERS MARK 50TH YEAR IN PHILIPPINES

MANILA, Philippines — Divine Word missioners here have celebrated the golden jubilee of their arrival in the Philippines.

Fifty years after their arrival, the Society of the Divine Word numbers 210 priests, twenty-seven Brothers and forty-five scholastics.

Today all the parishes of the Abra independent prelature are run by Divine Word priests. Parishes in East and West Mindoro Islands are also in their hands. In addition, they staff parishes in Cagayan, Pangasinan and Manila.

Two bishops in the Philippines are members of the Society of the Divine Word: Bishop Odilo Etspueler of Abra and Bishop Willian Duschak of Mindoro.

Divine Word Fathers instruct 583 seminarians in seminaries at Vigan,

Palo, Tagbilaran and Binmaley. They also conduct two seminaries for their own society in Manila and Cebu.

92-YEAR-OLD PRIEST WINS PUBLIC SERVICE AWARD IN PHILIPPINES

CULION, Philippines — Father Joaquin Vilallonga, S.J., 92-year-old chaplain of the Culion leper colony, has been elected to receive the 1959 Ramon Magsaysay award for public service.

Receiving the same award was Daw Tee Tee Luce, founder of a home for waifs and strays in Rangoon, Burma. Concerning Father Vilallonga and Miss Luce, the trustees of the Magsaysay foundation noted that these were selected for the awards "in recognition of their compassionate service to others whom society has cast aside."

The trustees added:

"Caring as did Ramon Magsaysay for all people as individuals and believing in their dignity and importance, this Spanish priest and this Burmese woman have sought particularly to improve the lot of the unfortunate and, like the late Philippine president, approached the task with selfless devotion."

Father Vilallonga first came to the Philippines in 1892 as a teacher at the Ateneo de Manila. He filled various positions during the following years in Spain, India and the Far East.

Twelve years ago, when he was 80, Father Vilallonga asked to be sent to the leper colony here. He was appointed chaplain to the people isolated on this small island, and has been working among them since.

CATHOLICS DOMINATE NEW POLITICAL PARTY IN THE PHILIPPINES

MANILA, Philippines — A number of politicians, all of them Catholic, have left established parties to found the Grand Alliance party.

The new party is composed of former members of the Nationalist and the Liberal parties. Senator Francisco Rodrigo, one of the Grand Alliance campaign managers, is a former president of Catholic Action of the Philippines.

When a charge was made that the founding of the new party would destroy the two-party system in the Philippines, Senator Rodrigo replied that "the two-party system does not mean the perpetual enthronement of two particular parties."

He added: "What if a big sector of our population had completely lost faith in these two parties? Should they be denied a refuge in any other groups?"

The Nationalist party, led by President Carlos P. Garcia, is now in power in the Philippines, but an unstable economy and charges of influence-peddling have caused many Nationalistas to switch to the Grand Alliance party.

Whether three political parties are able to exist in the Philippines will be tested when Filipinos cast their vote for eight senators.

FORMER RED LEADER IN PHILIPPINES, WHO HAS RETURNED TO PRACTICE OF FAITH, SAYS HE WAS NEVER AN ATHEIST

MANILA, Philippines — Luis Taruc, former leader of the Filipino Communist Huks who has returned to the practice of his Catholic Faith, revealed here that he never accepted the atheist element in communism.

In his cell in the jail where he is serving a life term for his Red activities, Mr. Taruc told this reporter that while he was never an atheist, the pressure of events forced him to become an agnostic.

Luis Taruc was brought up a Catholic. He said he resented any of his Communist underlings' attempts at forcing the peasant Filipinos, among whom they organized their bands, to deny the existence of their God. On one occasion he actually demoted one of his officers who did so, he recalled.

In the early days of the Huk movement in the Philippines in the late 1930s, Mr. Taruc said, he felt that religion should play an important part in agrarian reform, which has always been his ultimate desire.

In that period, he stated, he organized Passion Plays, Nativity Plays and the ceremony of the Seven Last Words on Good Friday, but all against a socialistic background, emphasizing Christ the Worker.

He had to abandon these projects when higher-ups in the Communist organization made them virtually impossible, he said. During this period, he noted, he was estranged from the Church, but always maintained his friendship with Filipino priests whom he knew had the welfare of the people at heart.

Brought back to the practice of his Faith in his prison cell, he said he now understands that while his objective of agrarian reform was good, the Communist methods he employed in armed revolt against the Philippine government were absolutely wrong.

He still feels that there is a crying need for agrarian reform in the islands, but he reported that he now believes that this must be obtained by a "concerted drive of Christian love rather than by a concentration of Communist hate."

He said he also thinks that communism will fail because it is based upon a foundation of fostering hate in the class struggle. At the same time, he is of the opinion that communism will continue to exist until the principles of Christian love become more than mere theory and find actual application among the downtrodden Philippine peasants.

He said he now looks forward to the day when the Philippine government will either give him a pardon or reopen his case and grant him an acquittal. When either of those two happens, he declared, he will try to undo some of the harm done by communism. He will seek to do it by influencing the masses through an organization he calls AMOR—initial letters which stand for an organization based on Christian charity.

The story of Luis Taruc's return to the Faith is a story in which his son and a Columban missioner as

well as a former Communist newspaper editor, played important roles.

In 1954 he submitted to Philippine government authorities at the invitation of Ramon Magsaysay, the late Philippine president. In subsequent trials, he was found guilty of complicity in murders and in rebellion against the state. He was given four life terms plus twelve years for rebellion and was confined at the national prison at Muntinglupa.

Romeo Taruc, son of the Huk leader, was a medical student at Far Eastern University and became acquainted with Columban Father Michael Nolan, chaplain of Student Catholic Action there.

Late in 1957 when Douglas Hyde was visiting the Philippines, Father Nolan accompanied him to Muntinglupa prison to speak with Mr. Taruc. Mr. Hyde, the former editor of London's Communist paper, the Daily Worker, found that Taruc was no longer the ardent Communist he once was.

Mr. Hyde persuaded government officials to separate Mr. Taruc from the other Communist prisoners at Muntinglupa, hoping this would ease his return to Christian life.

Here in the months that followed, Father Nolan visited Mr. Taruc and after some time Taruc made his confession and began to make an extensive study of the Papal encyclicals dealing with social problems. He told this writer, "We have in the encyclicals the answers to all our social problems, why don't Catholic put them into practice?"

Today Luis Taruc feels that his treatment by the Philippine government is not in accordance with the personal promise of amnesty given him by the late Ramon Magsaysay. He feels that his trial should be reopened to demonstrate that in large measure his rebellion was justified and that he personally was never responsible for the unjust killing of landlords or their sympathizers.

CATHOLIC ACTIONISTS WARNED NOT TO BRING CHURCH INTO POLITICS

DAVAO, Philippines — Three stipulations were announced here to guide Catholic Action members who might be inclined to "drag the Church into politics."

The stipulations, outlined by Father Gerard Gagne, director of Catholic Action, state:

1. Catholic Actionists who are running for office should retire from their Catholic Action organization until the political campaign is over.

2. Catholic Action organizations cannot be used as a tool to support any specified candidate or party, but must remain neutral.

3. If an officer in a Catholic Action group is elected to a political office, he must resign his post in the Catholic Action group but may remain a member of it.

TAIWAN

FIRST CATHOLIC BOYS' HIGH SCHOOL SETS HIGH STANDARD IN TAIWAN

TAICHUNG, Taiwan — In the highly competitive field of secondary education in Taiwan, the Viator High School here has set an impressive standard.

Established four years ago, Viator High School now ranks second only to the long established First Provincial High School in scholastic standards in central Taiwan. The school is under the direction of the Canadian Clerics of St. Viator, who founded the first Catholic boys' high school in Taiwan at the invitation of Msgr. William F. Kupfer, M.M., Apostolic Prefect of Taichung. Father Peter E. Carriere is the superior of the Viatorian priests and Brothers operating the school.

Only some 25 per cent of high school graduates in Taiwan who register for university and college examinations can be admitted. In 1959, a total of 52 per cent of Viator graduates were admitted to institutes of high learning. This may well be the highest percentage for any private school in Taiwan.

Total student enrollment at Viator last semester was 500. Despite increasing applications for admission, enrollment will not be increased until more buildings are completed. At the present time Viator has five ferro-concrete buildings which accommodate ten classes of the six-year secondary school course. Viator houses some 250 boarders.

Located on a 10-acre campus, Viator will eventually have eight buildings. The building program calls for a gymnasium-auditorium, a new chapel, refectory and study hall, and a swimming pool.

Viator High School today is staffed by five Viatorian priests and four Brothers. To be admitted, students must pass competitive entrance examinations. The present enrollment includes 90 Catholic boys.

The high school works in close cooperation with the minor seminary in the Taichung prefecture. Seminarians are day students at the school, and have been responsible for at least 43 conversions among their fellow-students. The school itself, however, is primarily a work of the indirect apostolate.

"We are here to help all the boys," Father Carriere points out, "no strings attached, no pressure of any kind, with the result that they all leave with a fair knowledge of our religion and a really friendly attitude towards the school and the Church."

TAIWAN PREFECTURE REPORTS RAPID INCREASE IN BAPTISMS

HUALIEN, Taiwan — Bishop Andrew J. Verineux, MEP, Apostolic Administrator of the Hualien Prefecture Apostolic, reports that 52,000 of the estimated 80,000 aborigines in this area are either baptized Catholics or catechumens receiving instruction.

The Bishop, exiled by the Communists from his diocese of Mukden on the China mainland, released figures showing an increase of 4,244 Catholics in this prefecture in the year ended June 30, 1959. Of these, 3,634 were adults. The total number of Catholics in the prefecture is 29,330; catechumens numbers 22,524.

Bishop Verineux was appointed administrator here in 1952. In June, 1953, there were less than 1,000 Catholics in the prefecture.

It is under the care of the Paris Foreign Missions, which has twenty of its priests here. There are also twenty Swiss Bethlehem Mission So-

ciety Fathers, six Canons of St. Bernard and thirteen Chinese secular priests. Eleven Chinese and twelve foreign Sisters also serve here.

Bishop Verineux, noting that nearly all of the aborigines in this area are either Catholic or Protestant, expects a slowdown in conversions. He feels that now is the time for consolidation, intense training of Catholics, organization and building of lasting churches.

OPENING OF NEW CATHOLIC RADIO STATION, PRINTING PRESS MARKS PROGRESS OF CHURCH IN TAIWAN

TAICHUNG, Taiwan — Opening of a new Catholic radio station, printing press and the Catholic Center's summer program in one day marked the continued progress of the Church here.

Msgr. William F. Kupfer, M. M., who is Prefect Apostolic of Taichung, officiated at the opening ceremonies for the three projects recently.

In the morning a branch of the Hua Ming Catholic Press and Bookstore was blessed and opened and the Catholic Chung Sheng radio broadcasting station's new studios and offices were inaugurated. In the evening a special Mass in the Catholic Center chapel initiated the Center's summer program.

The Hua Ming Press, under the direction of the Fathers of the Congregation of the Immaculate Heart of Mary, has for eight years been supplying missioners in Taiwan with Catholic publications, religious objects and doctrinal film strips and charts.

The radio station is operated under the direction of the Jesuit Fathers. After its blessing, Msgr. Kupfer made the first talk over the station, speaking in Formosan dialect. Broadcasts from the new station can be received in all parts of Taiwan.

The Catholic Center's summer program includes doctrinal discussion sessions, sports activities and classes in music, typing, sewing, English and mathematics. Weekly record concerts will be held.

In less than ten years the Apostolic Prefecture of Taichung has acquired a radio station, a hospital and four dispensaries, three novitiates, two student hostels, a cemetery, an orphanage, the Catholic Center, a printing press, schools, and the newly erected Pro-Cathedral of Christ the Savior.

In 1951, when Msgr. Kupfer was first assigned to the prefecture, the area had only five parishes to serve 3,000 scattered Catholics. Today it boasts twenty-six parishes serving 21,630 Catholics and a large number of catechumens.

Located in western Taiwan, just across from Red China, the Taichung prefecture has a population of 1,935,622 people. Although the Catholic population is small, it is increasing rapidly each year. Statistics for the past year reveal that there were 4,497 Baptisms and that 2,811 catechumens were under instruction.

MISSIONER, RELIEF AGENCY TEAM UP TO AID CRIPPLED GIRL ON OFFSHORE ISLANDS

TAIPEI, Taiwan — A missioner teamed up with a representative of the U.S. Bishops' relief agency to

aid a crippled girl of the embattled Matsu islands group.

Father John J. Dalheimer, S.J.. is the missionary-chaplain of the Matsu group of islands, which rise steeply from the sea and are within range of Chinese Communist guns.

Some Chinese Catholic officers stationed on the islands brought to the Jesuit priest's attention an 18-year-old girl, Lin Ch'ing-fang, crippled by an undiagnosed disease since she was eight months old.

After consulting a U.S. Navy doctor about the girl's condition, Father Dalheimer contacted Father Francis J. O'Neill, M.M., who is the director in Taiwan of Catholic Relief Services-National Catholic Welfare Conference, worldwide relief agency of the U.S. Catholic Bishops.

It was agreed that if the girl could be brought to Taiwan the relief agency would pay the expense of having her examined and treated in St. Mary's hospital there.

Father Dalheimer arranged with military authorities to have the crippled girl flown 114 miles to Taiwan. When she arrived, Father O'Neill took her to the hospital, where she is receiving expert care. The girl's mother will join her soon.

The offshore islands of Matsu and Quemoy, still the targets of Chinese Communist guns, have received much assistance in the form of relief supplies from CRS-NCWC.

BISHOPS' RELIEF AGENCY AIDS THOUSANDS MADE HOMELESS BY DEVASTATING FLOOD IN TAIWAN

TAIPEI, Taiwan — The U.S. Catholic Bishops' relief agency distributed food and other supplies here to thousands of victims of Taiwan's worst flood in fifty years.

Five days of torrential rain that inundated half of Taiwan took a tragic toll of life and caused tremendous property damage.

Incomplete reports list some 800 dead, more than 500 missing, about 1,000 injured, and a total of over 180,000 flood victims.

Some 30,000 homes were completely or partially destroyed, 200 bridges were washed away and the damage to crops has been severe. Rail, telegraphic and road communications disrupted by the storm have been only partly restored.

Appeals from missioners for aid to the victims reached the Taiwan headquarters of Catholic Relief Services-National Catholic Welfare Conference through partially restored telephonic communications.

Father Francis J. O'Neill, M.M., who is directing island-wide relief for CRS-NCWC, said: "All available supplies were diverted to the stricken area. More than 1,000 tons of powdered milk, cornmeal and flour were readied for distribution."

CRS-NCWC obtained the cooperation of a U.S. military advisory group, and the Chinese Air Force flew more than 400 tons of supplies to Taichung in central Taiwan.

The Bishops' relief agency hired trucks to transport more than 400 tons of supplies to flooded Miaoli county south of Taipei.

Areas staffed by Maryknoll missioners have been hit hardest, with the Taichung prefecture almost entirely flooded. Father William P. Kupfer,

M.M., the Prefect Apostolic, flew over the flooded area in a helicopter with Father William W. Statham, M.M., relief representative in Taichung. From the air, they said they saw floating bodies and inundated villages and towns. Father Statham contacted the U.S. military advisory group and CRS-NCWC headquarters in Taipei.

The Taipei archdiocese's Miaoli county, staffed by Maryknollers under the direction of Bishop Frederic A. Donaghy, M.M., of Wuchow, was badly flooded. But the missioners in Taichung and Miaoli county were reported to be safe.

Exiled Bishop Thomas Niu Huiching of Yangku, China, was marooned in the town of Touliu, where communications were severed.

Rail and road communications between north and south Taiwan were not restored for several weeks.

MISSIONERS WORK AROUND CLOCK IN FLOOD RESCUE OPERATIONS

MARYKNOLL, N.Y. — Forty-nine U.S. priests, all members of Maryknoll, worked around the clock in flood rescue operations in Taiwan, it was learned here.

The flood waters caused severe damage to the Maryknoll mission parishes in Taiwan. At least 200 persons were reported to be dead and 65,000 homeless in the Maryknoll mission of Changhua.

Father William F. Richardson, M.M., who covered the disaster area, reported that the city of Changhua, on the west coast, was the most severely hit on the island. Relief supplies in the area were distributed by Father James A. Collignon, M.M., pastor of the Changhua mission.

Father Richardson said that the parish area of Father Bernard Wieland, M.M., on the outskirts of Taipei had been devastated, and that other parishes were badly damaged also.

Maryknoll has twenty-six mission parishes in central Taiwan.

CHINESE PRIEST HEADS ONLY CATHOLIC COLLEGE IN FREE CHINA

TAIPEI, Taiwan — A Chinese priest has been appointed president of the only Catholic college in free China.

The board of directors of Providence Girls' English College, in the Maryknoll-staffed Prefecture of Taichung, has ratified the nomination of Father Mark Tsai as college president. He succeeds Father Joseph Kung.

Providence College was established and is staffed by Providence Sisters. A junior college for girls, it is recognized by the Ministry of Education here.

Father Tsai obtained his M.A. from Columbia University in New York, in 1943, and his doctorate in school and educational methods from Fordham University, New York, in 1951.

Father Tsai was professor of education at Seton Hall University, South Orange, N.J., from 1951 to 1952. He was appointed regent of the Institute of Far Eastern Studies at Seton Hall in 1952.

Among Our Contributors . . .

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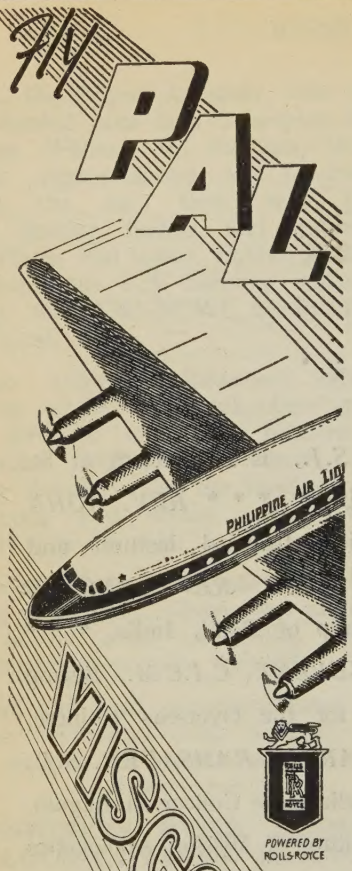

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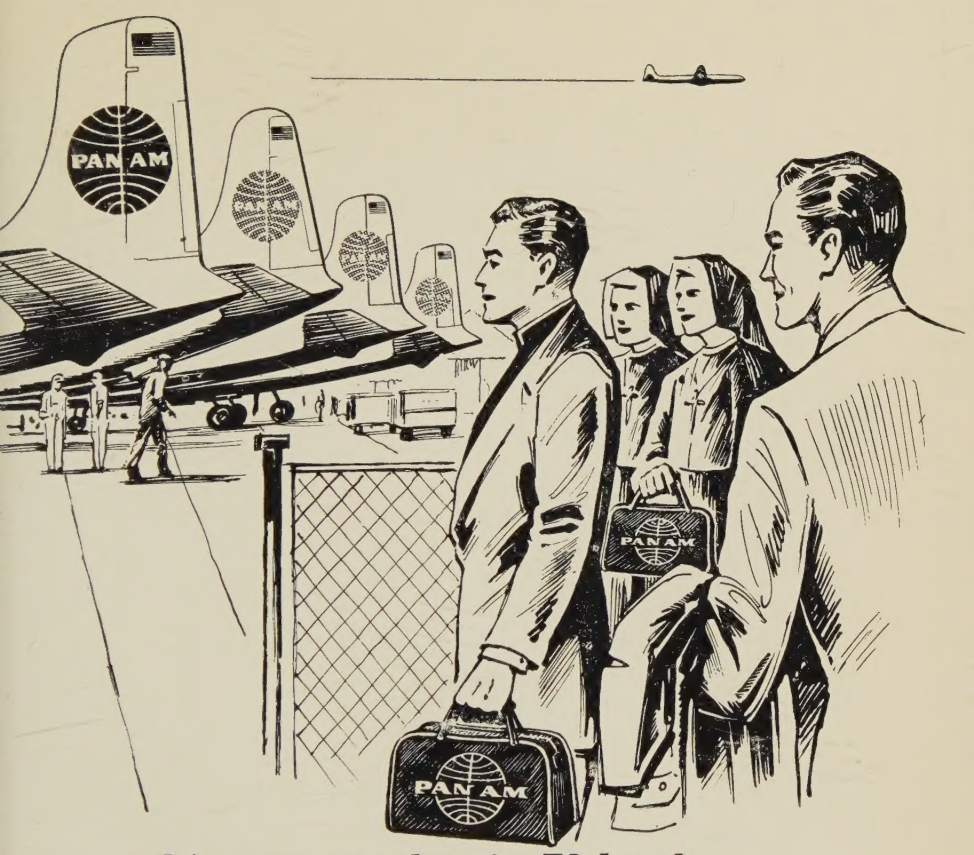

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